

*Armistice Day - - Thanksgiving*

# ■ CHURCH ■ MANAGEMENT



THE CHAPEL  
Pilgrim Congregational Church, Oak Park, Illinois

NOVEMBER  
1941

VOLUME XVIII  
NUMBER TWO

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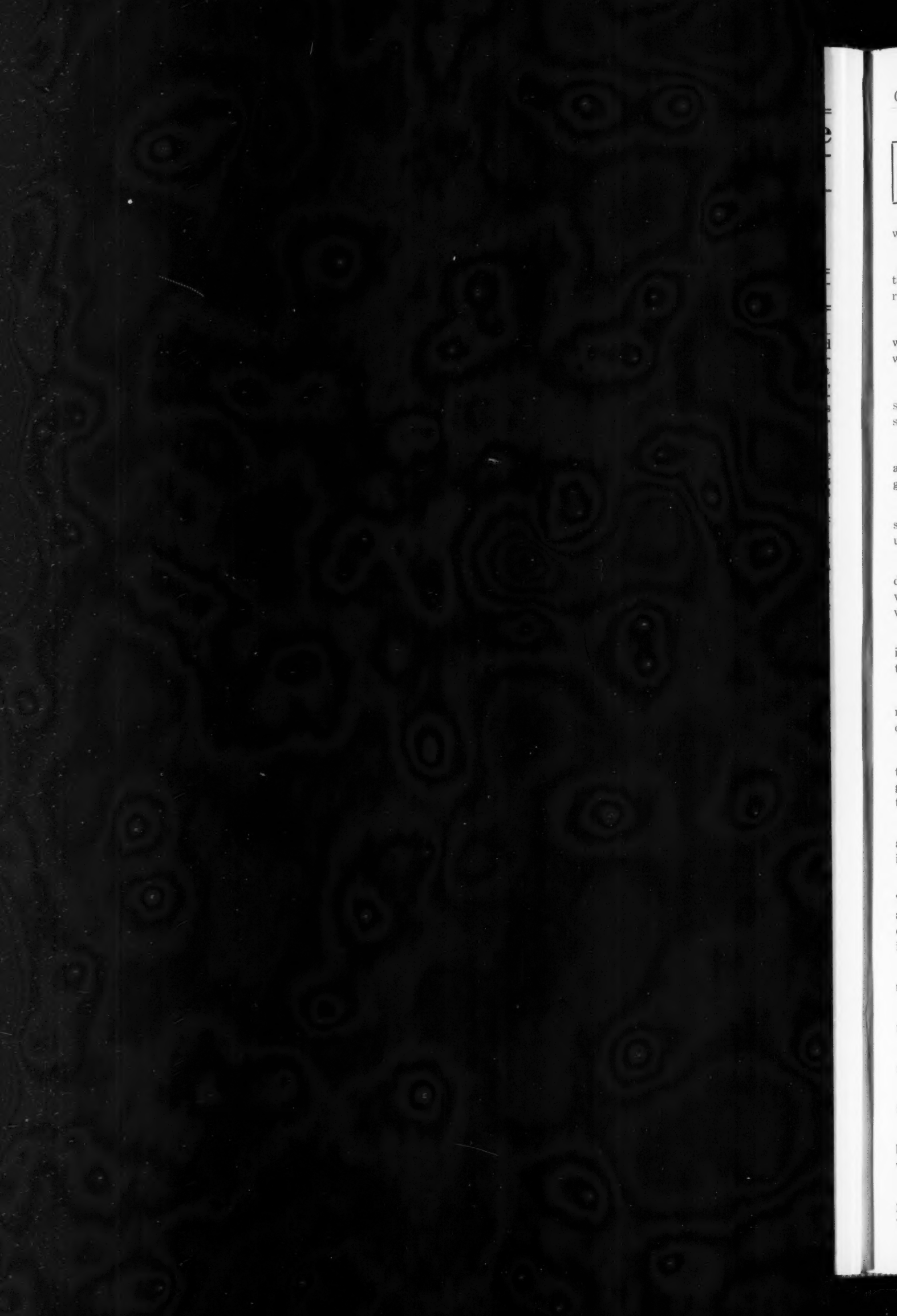
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**Selected Short Sermons**

By Earl Riney

Make life a ministry of love and it will always be worth living.

\* \* \*

You may lose your own imaginary troubles by helping others out of their real misery.

\* \* \*

It is as impossible for love to strive without service as for a plant to grow without soil.

\* \* \*

There is a possibility of our consciences becoming seared and therefore silent.

\* \* \*

Nothing in this world costs as little and yet brings such large returns as gratitude.

\* \* \*

Some are so sympathetic that they sympathize with themselves every minute of the day.

\* \* \*

He who makes a great fuss about doing good will do very little. He who wishes to be noticed when doing good will not do it long.

\* \* \*

How often it happens that a woman in later life lives for her children rather than for her husband.

\* \* \*

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.

\* \* \*

Do not wait for a special day to be thankful. He who waits for Thanksgiving day to be thankful, will not be thankful when it comes.

\* \* \*

Thanksgiving is nothing if not a glad and reverent lifting of the heart to God in honor and praise of his goodness.

\* \* \*

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellow-men are dear, and duty is close behind us, and God is over us and in us.—Phillips Brooks.

\* \* \*

Selfishness always aims for happiness but always cheats itself out of it.

\* \* \*

The man worse than a quitter is the man who is afraid to begin.

\* \* \*

A man without a belief in immortality is a man with a lost horizon.

\* \* \*

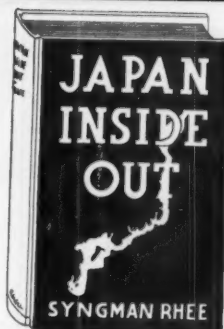
The intellect of the wise is like glass; it admits the light and reflects it.

\* \* \*

In the game of life one of the most humiliating experiences is to foul out when the bases are loaded.

\* \* \*

Bad habits are like serpents, if you play with them, sooner or later they will turn and sting you.



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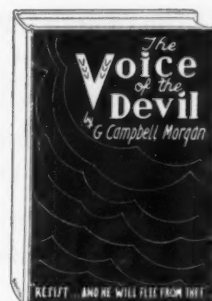
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## THE EDITOR'S DRAWER

One of the stories which "went the rounds" when I was a child was concerned with the church deacon who prayed that God would send lightning and strike the church to make sinners conscious of their guilt. Then one night lightning struck the church, tearing it to pieces. The deacon went to his knees.

"O God, I never meant it," he cried.

This story has its parallel in the history of today. Many of us have, for years, been preaching that our generation, guilty of sin and luxury, could not escape the hand of God. Now we see the shadow of that judgment and we are not quite sure that it was wise to have preached as we did.

It's one thing to preach; another to accept the judgment. The fact is inescapable. The judgment of God is on the nations of the world.

William H. Leach.



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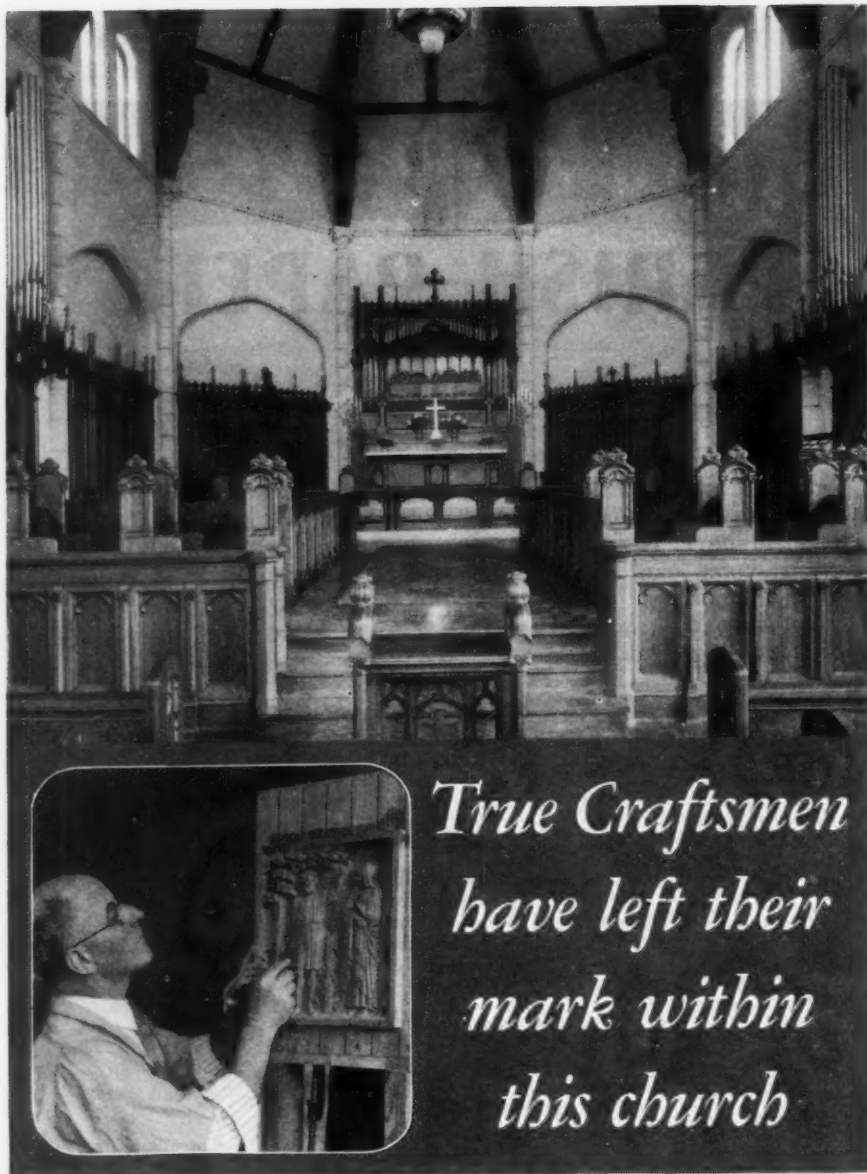
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Above: Interior view of Grace Cathedral in Topeka, Kansas, showing furnishings supplied by the American Seating Company



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#### PLACEMENT SERVICE FOR CHURCH SOCIAL WORKERS

Announcement has been made of the establishment of the Church Social Work Placement Bureau which will serve as a job information clearance center between church social workers throughout the country and institutions seeking such workers. The bureau is sponsored by the Association of Church Social Workers, professional organization of social workers in the employ of the Protestant churches of America, and will operate from the association's national headquarters office, 1441 Cleveland Avenue, Chicago. A committee from the Chicago chapter of the association has spent two years studying the field in order to ascertain the need for placement service. When the Church Conference of Social Work met at Atlantic City in June one of the afternoon sessions was devoted to a discussion of "Personnel and Placement Problems of Church Social Workers" and findings of the two years' study were reported. Recommendations adopted by the A. C. S. W. at that time authorized the setting up immediately of the Church Social Work Placement Bureau. Through the service of the bureau it is hoped that placement of qualified workers will be facilitated by giving employers a more adequate knowledge of the persons available. Operating on a national and interdenominational basis the bureau will fill a need which has long been a matter of concern on the part of leaders in the field of church social work.

#### STEREOPTICON CARTOONS TO ILLUSTRATE THE SUNDAY SCHOOL LESSONS

For some years the Union Gospel Press of Cleveland, Ohio, has issued weekly cartoons, printed on cellophane, to illustrate the Sunday school lessons. By mounting them on glass slides of suitable size they are ready for stereopticon projection. They are purchased in sets for any quarter of the year and are based on the international lessons. However, their use need not be confined to Sunday school teaching. The truths, illustrated, are timeless in their application.

#### WILLKIE GETS CHURCHMAN AWARD

New York.—The 1941 Churchman Award for "the promotion of good will and better understanding among all peoples" will be presented to Wendell Willkie on November 17, it was announced here by The Churchman, Protestant Episcopal weekly and donor of the annual award.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVIII  
NUMBER 2  
NOVEMBER, 1941

## *What Shall We Do With the Money?*

AS has been predicted the churches are finding this new year one in which it is comparatively easy to raise money. But now a new and strange problem comes into the picture. If money is secured how shall it be used? Will materials be available for new construction and alterations? Will prices justify expenditures at the present time? There are several ways to answer the question.

First of all churches should take advantage of the prosperity borne on the wings of defense and inflation. Prosperity created by war may be sinful in itself but it would be doubly wicked if the cash from the pay envelopes goes every place else than to the house of God. The churches should have their share of this new prosperity.

Second, the money should be used where it will be of most lasting benefit for the kingdom. A large majority of the church buildings of the country could stand some material improvements. There have been few funds available for replacements during the depression years. Now that money is available an attempt should be made to atone for the neglect of the last ten years. Some churches need new buildings, some need new units; many need organs, windows, furniture and other things.

Third, some ingenuity will be necessary on the part of architects and consultants to enable churches to get the full benefits of their money under the system of material priorities. Already dozens of churches have switched from steel to wooden trusses in new construction. In other instances masonry is doing the work for which modern builders normally use steel. Wood, stone and brick are available for churches for construction work.

Fourth, there is the social argument for churches to invest in new buildings and equipment at the present time. Throughout the

country there is spotted unemployment. Much of this is found in the trades which would be helped by a widely extended church building program. Defense employment would be supplemented. The churches are given an opportunity to contribute to the welfare of workers.

Fifth, outside of construction there are a hundred ways in which the church can invest its receipts in physical assets. Organs, windows, floor coverings, pews, chairs, kitchen furniture, social room equipment and many other things are needed. A glance at the advertising columns of this issue gives dozens of ideas.

Church leaders are pretty well agreed that the wise church will seek to build funds for its needs during these months of defense produced prosperity. We have not had such an opportunity for years; perhaps it will be a long time before another one comes our way.

## *America, Thank God*

THERE have been seasons when we, as Americans, have thanked God for bountiful harvests and crowded larders. There have been times when we have thanked him for our physical isolation which has kept us from the responsibilities of world leadership. This year we should thank him for things more spiritual—that the forces of evil in the world have brought such a challenge for service that we cannot rest happy in a splendid isolationism.

Isolationism can be argued from the Old Testament. Some Jewish leaders felt that their race was a peculiar people which must be kept from the rest of the world. God became a bulwark against the sharing of the afflictions of others. The New Testament certainly reversed this. If it teaches anything at all it is that the man, and the nation, have the responsibility to serve others. Not self preservation but service is the keynote of its pages.

Look what it says to the individual.

"Give and it shall be given unto you."

(Turn to page 58)



# Can the Churches Aid the World to a Just and Lasting Peace?

*Seven of your fellow ministers give their ideas. Another panel discussion will be held in our January, 1942 issue. The subject will be "The Minister's Counsel to Those About to Wed." List of participants will be announced next month.*

## Dawson C. Bryan\* Says That the Church Must Continue to Study and Work

IT seems to me that the churches at the present time are giving almost all of their attention to the present conflict rather than to the peace at the end of it. How much further the American government will go in the present conflict, whether it will be a "shooting" war or not, is pretty largely out of our hands. The churches do have influence in America and they should concern themselves about the present conflict. But the war will be temporary. How long and how intent this conflict will be no one can predict. Ultimately it must end in either an armistice or in peace. That peace may be just and permanent. But there will be little chance for such an eventuality unless the church is ready. An entering wedge has already been driven by the Roosevelt-Churchill Eight-Point Peace Aims. The church can drive that wedge in and may even cut off the ever-recurring wars that the future may bring. But it is a stupendous undertaking.

What answer can we give to the cultured, refined, educated Christian woman who has been faithful to the work of the church and prominent in efforts for peace and better international relations? In the face of things as they are she is discouraged and says:

"The war has come when we believed it wouldn't. All of our peace efforts have been of no avail. I will never work for peace again. It must be true that war is inevitable."

I still say that we must continue to study. It is a sin against ourselves and our God to be uninformed. Undoubtedly much of the present attitude of Christians toward the monstrosity of war has come out of the past quarter century of intensive study of war, its destruction, and its havoc. But our study should be coupled with action.

We need critically to study the in-

adequacies and the injustices of the last peace and why it was no more than an armistice. These are hours in which to injure penitently why the efforts of the churches were primarily in words and were never transformed into the actions of nations. Christian people must face the hard problem of nations living together in peace. This will involve the study of economic, political and racial differences and adaptations. Primarily the economic phases must be re-evaluated. Undoubtedly the church will not be able to work out a satisfactory formula for international economics. Nevertheless it must understand that justice will involve drastic international economic readjustment; and it should understand how these may or may not be Christian.

Therefore, systematic planning in local churches and denominations is needed to open up the channels of information. Study groups and forums should be held in local churches. Denominational and interdenominational conferences and retreats should be arranged not only locally but in wider areas. This program of conference study holds unlimited possibilities. We need to remember that it has only been in the last two decades that very many people have accepted the basis that peace should be the normal status between nations. Let us not so easily be discouraged.

In the second place it is still by the "foolishness of preaching" that men and nations are saved. This is no time for foolish and trivial preaching; but what an hour in which to preach the unsearchable riches of grace in Christ Jesus! And what a gospel is ours! In spite of our failures, let no minister depreciate what has been accomplished in the last quarter century in awakening this country to the desire for peace and the futility of continued conflict. Preaching does form convictions and implement people for action. It is the high privilege and the terrifying obligation of the Christian ministry to reveal the will of God to the nations that this time a just and

enduring peace may eventuate.

Third, we must look forward to some kind of international order of nations. We must prepare education in that direction and be insistent that the next step forward in human relationships be a world order. The economic inter-relationship of all peoples, not to place foremost the humanity of men under God, makes any isolationism of the future a futile selfishness. For instance, the United States has progressed remarkably in economics, science, and in the art of many races getting along together (not without many exceptions, of course). This is in no small measure due to the fact that interstate commerce between sovereign states is untaxed and unlimited, except by the Interstate Commerce Commission for the best interest of all concerned. Some such world order of economic inter-relationships must now be studied; and its implications realized by the churches and urged upon the nations.

In the next instance, if the Christian church is to give either guidance or aid in establishing justice and an enduring peace, the local churches must move into the orbit of the ecumenical movement. The World Christian Movement is now the only international, inter-racial order in existence for the betterment of the peoples of the earth. This is no time for denominational rivalry, internal discord, and unsympathetic criticism. Instead it is a time for bold advance in the vigorous prosecution of the missionary program. The Christian churches in every land are of inestimable potential influence. Corporate advance is necessary even in the face of overwhelming and costly difficulties.

But above all the primary thing the church can do is to be the church. Its mission is in the realm of values, human and spiritual. No matter what comes the church cannot afford to forsake spiritual judgment, nor allow hate and recrimination to take the place of forgiveness and brotherhood. We need to affirm our deep spiritual fellowship with all people everywhere who love the truth which makes men free, and to consecrate ourselves to all efforts for amelioration of the suffering of humanity. The church in this hour should above all seek the sovereign will of God. In his Holy Word, in history,

\*Mr. Bryan is the minister of St. Paul's Methodist Church, Houston, Texas.



and in revelation we must diligently seek to discover what is the will of God concerning the nations.

We are living at the end of an epoch of human culture. The form for the new world order is shifting. Its design is in nowise predetermined. Three directions are now open. There may be the tyranny of a slave society. There may be a stabilization of inequalities and injustices in which the nations drift until the next catastrophe. Or there may come a just and durable peace. For Christians this latter is a state devoutly to be desired.

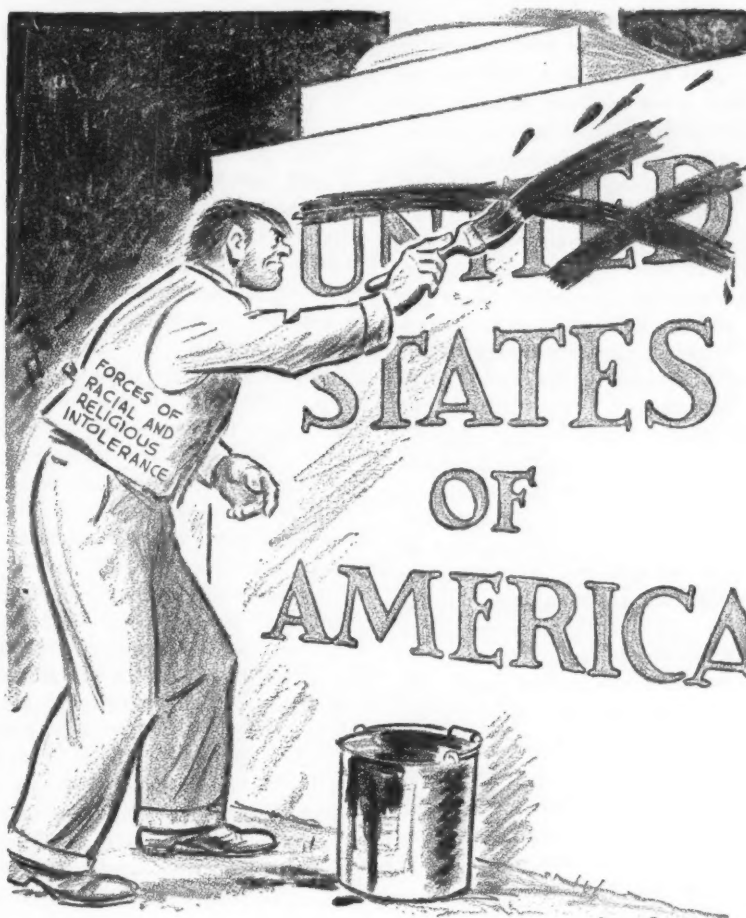
But such an order will not be met down the road at the dead end of the armed conflict, when nations are exhausted, when they are filled with unquenchable hatred and bent on revenge. But if the Christians are ready for it, they may make such a just and permanent peace inevitable. The time for giving aid is now!

### Neil J. Crawford\* Says That the American Church Needs Humility

THE church has frequently been called the conscience of the community, and that certainly is one of its most important and sometimes unpopular functions. Nothing is more essential in a worker for reconciliation than humility. Self righteous nations can never contribute much to the spirit or framework of international peace. It is the church's first duty to call all men and nations to repentance. It is the American church's first duty to keep before her own people the sins of our own history. Before we judge other nations let us listen to General U. S. Grant, twice President of the United States and a lieutenant in the Mexican War before he led the northern armies to victory in the Civil War. "I do not think there was ever a more wicked war than that waged by the United States on Mexico. I thought so at that time, when I was a youngster, only I had not moral courage enough to resign."

Students of history are familiar with the fact that President McKinley had on his desk a letter from Spain accepting every demand made by the United States before he called for a declaration of war. The letter came on April 9, 1898. War was declared on April 19, 1898.

These facts are presented, not to justify the diabolical attitude of Germany, but in order that we may come to the peace table with creative humility. Only on the platform: "We have all sinned and come short of the



-R.O. BERG-  
Religious News Service

IF HE HAD HIS WAY

glory of God," can we hope to win cooperation in the building of permanent peace. All history sustains Malcolm W. Davis, when he says, "An armistice or a truce may be imposed by force or exhaustion, but a genuine peace needs common effort to establish and keep it." (p. 370 International Conciliation, April, 1941.)

A second contribution to permanent world peace is the church's effort to keep alive the conviction that all men are infinitely valuable. Why are they valuable? Because they are children of God. Our Declaration of Independence says, "All men are endowed by their creator with certain unalienable rights." Indeed so, and the reason these rights are unalienable is because they do come from the creator and not from any act of man himself. The state does not create man. Man creates the state. The Federal Council's primary study of "A Just and Durable Peace" says on page 4, "Every human being has value as a person—irrespective of nationality, race, color or class—and should be accorded certain basic liberties, freedom and legal equalities." One does not always see that value in concrete human beings. The value is there not because of the individual's

achievement of wisdom, virtue, or culture, but because every human being belongs to our heavenly father and is loved by him.

The church will have to lead the movement away from world anarchy to a world order based on law and supported by an adequate international police force to make the decisions of a world court effective. The church will have to do this, because statesmen become victims of their environment and cannot lift themselves to the level of intelligent unselfishness necessary for the establishment of a new world order. This proposal involves the establishment of a League of Nations from which no nation is excluded, the entrance of the United States into the World Court, the pooling of sovereignties and an international police force or army that will not permit an outlaw nation to run amuck. We need not fear giving up our right to invade other nations, since we have no territorial designs. In other words, we need not fear giving up our right to do those things which we never intend to do.

The church can help further the cause of permanent world peace by keeping before our people the fact that

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cessation of hostilities is not peace. War cannot win peace. It can only win an opportunity to build a world order so just and humane that no nation would want to turn outlaw, and so implemented with power that no nation could become an international bandit. But we threw away our opportunity. We were too mean to win Germany's cooperation through love, and too stupid to keep a jailer over a prisoner maddened by our folly. Since the church cannot subscribe to the doctrine of the permanent imprisonment of a great people, it must be wise enough to promote those things that win voluntary cooperation. Among these things are: (1) Equal access of all nations to the raw materials and markets of the world. (2) Cooperation with the International Labor Office of the League of Nations to raise the standard of living throughout the entire world. (3) The abolishment of national ownership of colonies, and the creation of mandate power under the League of Nations with the sincere purpose of freedom for all colonial peoples.

The church must strengthen the World Council of Churches, the organized expression of the ecumenical spirit. Even in these days, the World Council is keeping fellowship alive across national lines. French, German, and English people are managing some contacts on a Christian basis. We must strengthen the World Council of Churches now in order that there will be a voice for world Christianity ready to speak to the statesmen at the peace table, the conscience and intention of the church toward permanent peace.

The most available instrument for permanent world peace is the church's program of world Christianity—the missionary movement. With our inadequate efforts of the past we still have achieved marvels. William Paton tells us that while only one per cent of the Chinese are Christians, one in six persons in the Chinese "Who's Who" is a Christian and one in two in that book of leaders was trained in a Christian institution. The church must increase its support of missionary work many fold, for decisions are ultimately made by individuals. It will make a world of difference in Asia and Europe whether or not those who come to the peace table are enlightened by Christ. Only Christians can hope to make a Christian world of permanent peace. If we starve the missionary movement just when the greatest opportunity in history is before us, future generations will proclaim it the greatest of man's achievements in folly and sin!

### Walter R. Cremeans\* Says That Constant and Persistent Education Is Necessary

THE greatest obstacle the church will find in trying to make its contribution to a just and durable peace is the almost universal feeling of futility among its members. A vast majority of the church membership is so absorbed in the present and so completely controlled by the currents of propaganda that any idea of the church having any part in the making of a just peace is completely foreign to them. Therefore, the minister and a few persons who are sensitive to these things must be the key to whatever is done by a local church. It goes without saying that the minister through his sermons and private conversations will have to make the local church conscious of the importance of a just and durable peace. To win a war and lose a peace may be more tragic than losing a war. It is not easy, however, to make our churches conscious of this fact. The minister should use every opportunity in his preaching and public relationships to help his congregation interpret newspapers, radio programs, movies, magazines, and books. The impact of a world drive to make responsible people think that there is nothing so important as defeating Hitler and Mussolini may easily lead church people to feel that the axis powers have no rights and that a just peace can be built on a program of aggrandizement for the allied powers.

The minister will need to gather about him a few intelligent, interested persons, who will themselves make an extended and careful study of the Christian bases of peace and get them before the organizations of the church, such as women's meetings, Sunday school classes, church night meetings, as well as public worship. This may be the most important part of the church's program for a just peace. Certainly the masses are not ready to give it much thought. It must be done through the persistent and tactful effort of a few who study the matter more carefully and are better balanced in their thinking. Public contacts can be made by writing letters to congressmen, the President, and to the local press. Unless these things are very intelligently done they will have little effect.

The church's greatest field of endeavor is to make known the ecumenical idea of Christianity. While the shortsighted may feel that Nazism,

Fascism, Communism, or British imperialism, may be the serious contenders for world control, it is altogether possible, that Christianity has a much better chance to succeed than any of them. Christianity's task is not an easy one, but it probably is the only serious contender for world unity and peace in the field today. With its doctrines of tolerance, supra-nationalism, inter-racialism and world brotherhood, it is in a better position to speak to the world than any other system of thought. When the peace is written it will be a struggle between ecumenical Christianity and the selfish desires of the victors. At the present time there is a crying need for prophets, preachers, and speakers to call attention to the fact that Christianity's ecumenical program can and does provide the only basis for a just and durable peace.

Finally the church through the Commission to Study the Bases of a Just and Durable Peace of the Federal Council should prepare at the earliest possible moment, a program boiled down to a few significant and important points and flood the world with literature emphasizing it. It is unquestionably true that Woodrow Wilson's famous "Fourteen Points" had more to do with the breaking of the morale of Germany than anything else. Hitler admits in his *Mein Kampf* that this was true. The new "eight points" of the Roosevelt-Churchill Conference are hardly sufficient. The war may be won by the group which can draw up a program, the justice of which cannot be denied by either side. It remains for the churches to do this. If such a program can be prepared and gotten into the thinking of the local Christian churches in America, Europe, and on the Mission Fields, there is real hope for a peace that may be lasting and just. It is to be hoped that the new Commission of the Federal Council will give immediate attention to this. If they could begin now to preach its "Fourteen Points" (or whatever number it may prove to be), day in and day out in all parts of the world we might have a chance to help write the peace.

### John F. Fedders\* Says That the Church Must Display Activity, Brotherhood, Cooperation and Determination

WHEN the world is at its darkest worst, the church must be at its brightest best. Civilization had better find a way to annihilate war or war will show the way to

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\*Mr. Fedders is the minister of Lake Park Lutheran Church, Milwaukee, Wisconsin.



liquidate civilization. The Christian church has within her power and possession the best remedy for the world's ills, the finest weapons to meet the onslaught of evil, the surest aids to establish a just and enduring peace. To this end she must be true to her mission. "Let the church be the church" may prove to be only an empty slogan, suggestive of stained glass saints in the nave, and snowy banded delicate handed dilettante pastors, preachers and priests in the chancel. No, not that, but let the church be the body of Christ, serving her living Lord, the dynamic Saviour, the crucified Redeemer whose mind and heart and hand she exemplifies in her creeds and deeds. Serving out her stewardship of the gospel of the Son of God, directing the world's attention to the Prince of Peace, the church one day will cause the nations of the world to sing: "He maketh wars to cease unto the end of the earth."

That stubborn, practical, demanding "How" confronts us at every dip of the pen. How can the church aid? We want to establish—"stabilire," make steady—a just and enduring peace. It must be a singing tower not a leaning tower. There are many and better answers but we suggest a few that occur to us by the blazing hearth in our northern log cabin wilderness retreat. The church must visualize the problem, agonize in prayer, organize her personnel, and vitalize her practice.

The problem must be visualized. Thomas Paine wrote in another dark day of our history: "These are times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of the country; but he that stands it now deserves the love and thanks of man and woman."

In this day of blackouts, blitzkriegs and bombers, when nation rises against nation and men's hearts are failing them for fear, we can say: "These are times that try both statesmen and churchmen. The fairweather Christian and the weathervane preacher will fail his Lord in the crisis, but he who walks a crimson stained pathway of conscience and conviction will follow a lone figure who knew no compromise. The love and thanks of the men and women of today plus the gratitude of the children of tomorrow will be his portion. Look at the problem. The whole world is at war. The flaming scourge spares no one. Millions of terror stricken people are cast over night into a hell of fire and torture that makes the Inferno of Dante a paradise of God in comparison. The

(Turn to next page)



An  
Early



GEORGE WASHINGTON

## Thanksgiving Proclamation

WHEN we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war; an increasing prospect of the continuance of that exemption; the great degree of internal tranquility we have enjoyed; the recent confirmation of that tranquility by the suppression of an insurrection,\* which so wantonly threatened it; the happy course of our public affairs in general, and the unexampled prosperity of all classes of our citizens are circumstances which peculiarly mark our situation with indications of the divine beneficence toward us. In such a state of things it is in an especial state our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experienced.

Deeply penetrated with this sentiment, I, George Washington, president of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday, the 19th day of February next, as a day of public Thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the great ruler of nations for the manifold and signal mercies which distinguish our lot as a nation, particularly for the possession of constitutions of government which unite, and, by their union, establish liberty with order, for the preservation of peace, foreign and domestic; for a reasonable control which has been given to a spirit of disorder in the suppression of the late insurrection.

And generally for the prosperous condition of our affairs, public and private, and at the same time humbly and fervently beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits; to dispose us to merit the continuance of His favors by not abusing them, and by a corresponding conduct as citizens and as men; to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, piety, and finally to impart all the blessings we possess or ask for ourselves to the whole family of mankind.

In testimony whereof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia the first day of January, 1795.

GEORGE WASHINGTON.

\*The Whiskey Rebellion in Western Pennsylvania.



## Just and Lasting Peace

(From page 10)

struggle is so gigantic in scope, so fiendish in ferocity, so fantastic in composition that it beggars description. Souls are dying. Nations are wiped out. Churches are strangled. Satan is seeking whom he may devour in such a war as the world has never seen. How shall it be saved from utter annihilation? Not by culture, that is a futile hope. Not by democracy alone; its banners, too, are smeared with blood. Not by a superior state, for all types have toppled in the dust. Not even by science, for its magical discoveries may bow prostrate before the idol of Mars. Then, can the church save a perishing world? Yes, it can if it be the church of the living God. A divided church will have a hard time saving a divided world, but there lies the challenge and its opportunity. The world wants and needs sons of God, "men to subdue the animal in us and let the angel free; men of vision, veracity and the wisdom of love."

One practical approach to the problem may be that of the Commission of the Federal Council of the Churches of Christ in America, "to clarify the mind of our churches regarding the moral, political and economic foundations of an enduring peace, to prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace, to maintain contacts with the Study Department of the World Council of Churches, to consider the feasibility of assembling representative gatherings of Christian leaders, lay and clerical, if and as this may serve to mobilize a sentiment of Christian peoples to bring about a peace which will reflect Christian principle. A visualized information must precede the program of inspiration."

The church, aware of the grimness of the problem, must agonize in prayer. A suffering church will be a serving church. Christian men see more on their knees than on tiptoe. The church militant marches forward on its knees. The church somnolent is an object of pity and impotence. Private prayers, family altar prayers, group prayers, nation-wide prayer days, world prayer seasons will avail much. The brand of Gethsemane must be upon them. More things are wrought by true prayer than this world dreams of. Let there be more prayers marked by adoration, repentance, petition, gratitude, and intercession, and by no means omit repentance.

"That they all may be one" is the Savior's prayer to the throne of grace

for organized action. A church that agonizes in prayer in view of a problem so readily visualized will heed the Savior's plea to organize against the forces of evil. Certainly not in terms of a compromising conformity but in the challenge of fundamental unity. The Federal Council's bulletin, "The American Churches and the International Situation" pleads, "Let us develop and strengthen the ecumenical movement. The churches of Christ transcend nation, race, and class. Let us accordingly preserve and make real the unity of the spirit in the bond of peace" which is in Christ. Local church groups, state federations, national coordinated programs, and world-wide appeals certainly should aid the cause of a just peace.

Briefly summarized the Christian church must visualize her doctrine and practice to make her aid effectual. Let her take in sensible proportion the Vitamin A of Activity and continue an earnest world-wide program of evangelization. The mission of the church is missions before, during, and after the war. Follow it with the Vitamin B of Brotherhood, respecting honest differences, abstaining from hatreds, sharing life and substance with the orphaned, the destitute, the suffering, emphasizing always the inter-dependence of men since "God hath made of one blood all the nations of the earth." The Vitamin C of Cooperation, "finding within his fold a spiritual allegiance superior to that of any state, motivates a fellowship which transcends all boundaries and a love which binds together even those whom the world calls enemies."

Through it all the Vitamin D of Determination must be present to preach, teach, live, give Christ and his cross to every human agency, social structure, world need, as the only source of its redemption, "that in all things he might have the preeminence." And what would we do without Vitamin G, the Grace of God! Machinery, methods, purposes, plans, programs are without avail unless they are overshadowed and undergirded by the grace of our living Lord. "Not by might nor by power but by my spirit saith the Lord."

## John F. C. Green\* Says That the Soul of the Church Does Not Belong in This World

THE possible contribution of the church to the establishment of a just and durable peace may perhaps be estimated from her own record in history. And that is not a very

reassuring story. The church necessarily finds herself at a disadvantage in the realm of politics for many reasons; chiefly, of course, because her soul does not there have its home. In part, further, because religious feeling tends to induce emotionalism. To church-folk, for instance, far more than to the military, wars become holy crusades. The experience of the church in the World War, for instance, is in recent memory, while the moral indignation incited by World War II tends to obscure such sound reasoning as might contribute to a sane peace.

That churchmen are out of their natural element in the field of international politics was fairly illustrated in the middle thirties when a representative group attempted to have the theatre of a great naval manoeuvre changed, with a view toward avoidance of international irritation. The response received clarified an ominous and obvious condition, that the state no longer concedes to the church a vital role in the creative direction of the mind of the people. Nor is this situation alleviated by the present eagerness of the political to make use of religious emotions as an instrument of warfare.

Before President Wilson became enmeshed in the ill-logic of his war-philosophy he wrote, "It is when a man learns what he cannot do that he comes to himself." Our free-churches have not yet come to themselves. They are too much reformers—of others! Thus the booklet prepared by the Commission of the Federal Council for this symposium gives considerable space to Japan in China but makes no reference to Singapore.

The early church arose under the most ruthless imperialism of antiquity, yet the master and his apostles did not offer to influence the terms of the *pax Romana*, but they sought to establish a new, spiritual order within the secular realm. Jesus made that very clear. "My kingdom is not of this world, if my kingdom were of this world, then my servants would fight." The church of the era of Constantine began a record of apostasy. Wars are results, not causations: like depressions, or economic royalism, or class-struggle. The depression cost our country more dearly in life and health and wealth than did the World War, yet the church did not call to the establishment of a new order of the spirit for sacrifice and service, though the people deteriorated in idleness and desperation.

The pattern of the coming Christian order of the world within the state is not easily drawn. But it will not come

(Turn to page 17)

\*Mr. Green is the minister of the Evangelical Congregational Church of McKeesport, Pennsylvania.

# Timely Preaching Through the Puritans

by William L. Stidger

*What better subject for study in the thanksgiving month than the American Pilgrims. Much of our valued freedom in church and state has come from our Puritan ancestry. Dr. Stidger wisely points out some of the values we have received.*

IN these days when the freedoms of worship, speech and personal liberty are threatened on all hands it is time that we, here in America, especially at Thanksgiving time, begin to appraise the contributions that the Puritans made to American life. We owe more to those hardy ancestors of ours than we realize and curiously enough twenty-five million Americans today can say, "My ancestors were Puritans!" These have a great heritage; they have democracy, a free church; a free school; freedom of speech and for all of this we owe more to the Puritans than we realize. But for their urge to experiment in freedom, justice and democracy, we would not now be in the midst of another experiment in freedom.

Curiously enough, that experiment is being made by a President of the United States who can claim Puritan descent in sixteen lines from no less than ten Mayflower passengers: Richard Warren, Francis Cook, John Cook, Mr. and Mrs. John Tilley and Elizabeth Tilley, John Howland, Mr. and Mrs. Isaac Allerton and Mary Allerton. In spite of the fact that we usually look upon President Franklin Delano Roosevelt as of Dutch ancestry, the historical truth still remains that he traces his ancestry directly to these passengers on the famous ship of the Pilgrims. It is for that reason that The Society of Mayflower Descendants of the State of New York recently bestowed upon the President its first annual gold medal for being the most outstanding Mayflower descendant residing in New York in 1933. This is the first contemporary news item which refutes the phrase "Lo, the Poor Puritan!" No man or group of men is to be pitied that, after three hundred years, still has enough news value to make the front page of today. In addition to this news story there also appeared recently a photograph in the New York Times showing a monument, "The Gateway to the Unknown," just dedicated in Plymouth, England, as a memorial to the Pilgrim Fathers.

Not long ago Dr. Paul Hutchinson,

in speaking of the Russian experiment, said: "The Russian Revolution has let loose upon the earth a swarm of ideas, new ideas, new ideals; and ideas do not die with their progenitors." As I read that statement I am impressed with the fact that those exact words could honestly be used about the Pilgrim fathers and their ideas, and the revolution which they engendered. One could honestly say, changing the words but slightly: "The Pilgrim revolution once let loose upon the earth a swarm

of ideas; new ideas; and ideas do not die with their progenitors."

Without stretching the comparison we might actually say today that the great experiment which President Roosevelt is making is but an extension of the ideas and the ideals that our Puritan ancestors sought to work out in the early wilderness of New England.

## A Free State

One of my friends, Dr. Henry Hallam Saunderson, in his book, *Puritan Principles and American Ideals*, says in his Foreward: "In surveying the Puritan movement and estimating its political effects, we go back not merely to the time, in the reign of Queen Elizabeth of England, when the word



Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and shower,  
And the sun and the Father's will.



Puritan was first used, but to an earlier time. Early in the thirteenth century the English barons faced their obstinate sovereign, King John, and forced him to sign the Magna Charta. Within the same century the English House of Commons was created, in recognition of the principle that, as the common people had to bear a large part of the burden of taxation, they were entitled to a share in the government of the kingdom. They saw clearly, even in that far-off time, that if the people were to have justice they must have a measure of self-government. Five centuries separate the date of the creation of the House of Commons in England and the date of the calling of the Continental Congress in the English colonies in North America. These two events were of great importance in the development of constitutional government among English-speaking people.

Lo, the poor Puritan! Not so poor after all, in the light of his contribution to the freedom of man from tyranny; for it must be noted that the one and almost only connecting link which ran unbroken from the signing of the Magna Charta to the creation of the House of Commons, to the creation of the Continental Congress of our own nation, was the Puritan spirit. Throughout the development of the power and the idea of the House of Commons the derisive epithet applied by the privileged class of England to the progressive party in English politics, which was battling to promote constitutional government, was the word Puritan. Lo, the poor Puritan! But thank God for them.

"On Saturday, June 12, 1630," Dr. Saunderson goes on, "a ship called the *Arabella* swung around Cape Ann and anchored in Salem Harbor. They had been more than two months coming from England and a bitter journey it had been. The *Arabella* carried only a small company of people—all designated by the slanderous word Pilgrims, and the most important person on board was named John Winthrop. Little note was taken of the sailing of the ship from England, nor of its arrival in America; and yet it was an epoch-making event. The little group of people on board had ideas which they wanted to put to the test. They wanted to experiment with education, government and religion, principally with religion."

Now there were certain ideas that these revolutionary Puritans brought to these barren shores in their great daring experiment on new soil. First: there was the question of the worth of personality. This can be illustrated by a brief reference to the three types

of colonies which were first organized in this nation. In the Spanish settlements the government was maintained primarily for the advantage of the governing classes. In the Virginia settlement human slavery immediately took root. But in the Puritan colonies of New England there was a different spirit; the government here was established and continually sustained for the welfare of the entire population, and not for any privileged class. Nor was there any group in the Puritan colonies who were subjected to any other group. As Dr. Saunderson says again: "There was an earnest endeavor to conduct government for the welfare of the whole population, to provide education for all the people, and to develop spiritual, social, and mental powers of men by the practical use of those powers."

Second: Three basic institutions which formed the groundwork of the Puritan colonies will testify to the fact that they were forever mindful of the rights of human personalities and the democratic spirit. The first of these institutions was the town government, with its town hall and its town meeting. The idea of a town meeting grew out of their long ancestral battle for the civil rights of the people in England, for their right to have their own governmental and legislative body, the House of Commons. They had developed a giant faith in the principle of self-government. In every community of Massachusetts Bay, they developed the town meeting. Pure democracy has probably never had a more perfect means of education and action than the New Englanders had in this institution.

#### A Free Church

The second institution was the free church. They rejected the episcopacy, and even went so far as to pass a law forbidding any man even to advocate having bishops. They believed that the same men who were capable of talking and thinking and forming laws for the secular government in town meeting were also capable of doing the same thing in their religious meetings. If they were capable of self-government in secular matters they were capable of self-government in religious matters. They believed in a free Bible and they believed in a preaching ministry. In order that everybody could read and understand the Bible, that each might interpret it for himself, the Puritans soon saw that there must be education for everybody. Therefore they organized a system of public schools, which actually turned out to be, as history has now recorded it, the first public school system in all human history.

This public school was the third of the great democratic institutions of the Puritan colonies. It was finally extended until it developed into the first college in America, which was Harvard; the reason for this first college was, purposely, that the Puritan colonies might have an educated ministry. When we think in terms of the present great experiment headed by President Roosevelt and read a sentence which Dr. Saunderson uses to describe the spirit of the early Puritans, we catch a strange parallel in spirit. This sentence might be written to describe the contemporary scene, as well as to describe the Puritan goals and social ideas: "The Puritans did not intend that in their new colony there should be any poverty; nor did they intend that there should be any illiteracy."

Sometimes it is said, by people who look only upon the surface of things, that the Puritan stock is dying out and that Puritan principles have perished. On the contrary, if some of our most careful historians are to be trusted, we have at least twenty-five million Americans today who can say with truth, "My ancestors came to New England in the great Puritan migration." That stock will not die out while the nation endures. Puritan principles, expressed in decisions made in the New England colonies, and wrought into their governments, appear on a more magnificent scale in the government of the American Republic. Even the language in which Puritan leaders expressed their principles appears again and again in the immortal documents which are the foundation of this nation. These principles are imperishable, for they have become the ideals of millions of people in this and other progressive nations. It is not unbelievable that the very support that is now coming in such overwhelming volume to the ideas and the ideals of the progressive Roosevelt regime may be coming from the Puritan principles, from the "great experiment in human rights" which rooted itself deep in the soil of our American soul so long ago. That thought is worthy of research today. Lo, the poor Puritan, without our realizing it, is having a hand in the destinies of the hour.

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#### CHURCH MANAGEMENT

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# This Basement Room Gives Threefold Service

by Josephine B. Kruse\*

*The church needed a nursery. It had but a basement room to offer. An idea, some leadership, a few dollars transformed the dingy basement into a nursery, library and church office. The cost in dollars and cents was negligible.*

A CHURCH membership of nearly seven hundred, a growing congregation, yet no place for babies and small children during church services except in their parents' arms—that was the situation we faced in the First Baptist Church here in Greeley.

I had been conscious of the need for a nursery to be opened during preaching services but didn't realize how acute it was until joining the choir. Mothers fairly dragged themselves out of the building after wrestling with wriggling infants for an hour, to say nothing of the people who had come to worship only to be disturbed by a restless child.

"We need a nursery but there are no funds and no room," I was told the sixty eleven times I suggested a nursery.

But there was a basement room—the dirtiest, coldest, most undesirable room in our entire plant was the one and only room located so as to exclude noises from the auditorium. It was near the rest rooms, a further advantage. The high school class was grudgingly using it on Sunday mornings as a class room.

"There will be war if anyone tries to put our babies in that room," I was told when the dreary room was suggested as a possible nursery. So I sat in the choir loft on Sunday mornings and listened to the sermons between wails and hoped the congregation would hold out.

After four impatient months, I was appointed activities chairman for Quaintance Club, a service club in our church made up of comparatively young married people. Now was my chance. Our plant had a hot water heating system, a plumber belonged to our club who offered to investigate the heating situation in said icy room. Our janitor and I went with him.

"Simple matter to heat this room," he assured me. "A new air valve for the radiator and I can guarantee you'll

have plenty of heat."

"But the floor is cement and that is always cold," I parroted the criticism I'd heard.

"Luck is with you there," the janitor said. "See those pipes right on the floor against the outside walls? They carry the return water and are always warm, not hot enough to burn, but warm. This floor will be warm."

And then I noticed the windows—three large ones, not too high. This room could be made warm, light and desirable.

I called the chairman of our board of trustees. "Would you object if Quaintance Club fixed up the basement room next to the rest rooms into a church nursery? Mr. Plumber has guaranteed to heat it."

"Go ahead!" came back the co-operative reply. "We do need a nursery badly. If the room can be heated, it will be fine. Call on us if you run out of money."

"How much will you allow us?" I asked.

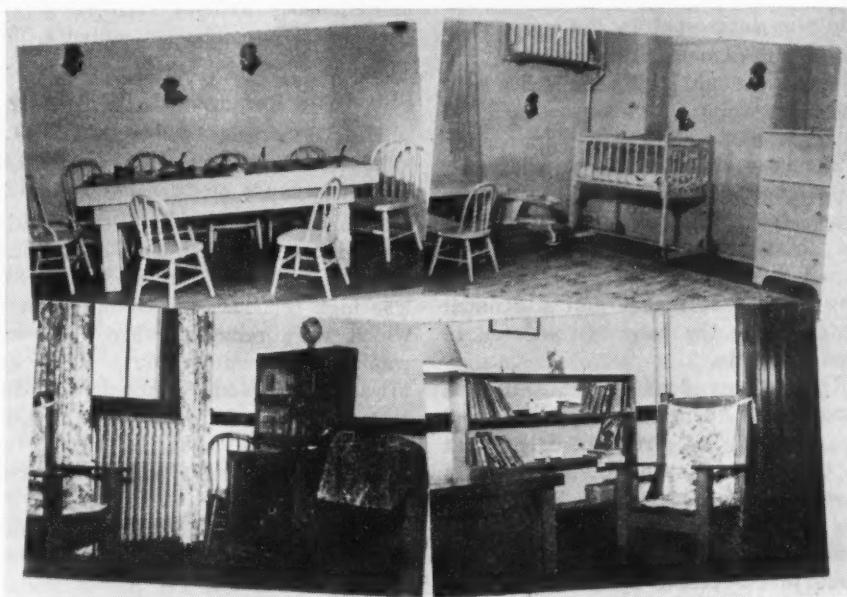
"Ten dollars, I'd say," he said. "We might go higher if you need it."

Next, I called the B. Y. P. U. sponsors. "Would B. Y. P. U. like to sponsor a church nursery if Quaintance Club fixes one, providing a girl to care for children on Sunday mornings during church services?" The project was presented to the club and again the answer was in the affirmative.

Now I was all set to present the project to the Quaintance Club. I told of the room's possibilities in the way of heating, lighting and decorating, the consent of the trustees and their offer of financial assistance, the offer of the B. Y. P. U. The members were interested but skeptical. Could we raise enough money? There were five dollars left for activities from the previous year. We collected a dollar a year in dues from each member to be used for monthly parties, etc. A motion was carried to assess each person enough at each party to cover its cost thus clearing the way for our regular dues to finance other activities. It was the beginning of our fiscal year and a call was made "Pay your dues!" I was also voted a "Go ahead with the five dollars. There will be more later."

## Air Valve Installed

I first ordered the plumber to in-



Upper left: Cradle Roll  
Lower left: Office

Upper right: Nursery  
Lower right: Library

\*First Baptist Church, Greeley, Colorado.

stall a new air valve in the radiator of our arctic room. It cost three dollars. "Charge it please." (The room was so warm we had to open windows to work in it. The news got around. People got curious and began investigating.)

Then I prevailed upon a plasterer in our church to donate his time in touching up the walls, scraping off loose plastering and filling in the holes. He spent half a day at a cost of two dollars. (I knew he got twelve dollars a day and he had spent half a day in our room.)

Some of our members were active in Ladies Aid (church circles of our Woman's Missionary Society, we call it.) They offered to locate furniture the women would donate, and found a cane easy chair, lockable cupboard, grass rug, two broken walkers, cushions, discarded toys and the loan of a day bed. No one had a baby bed to give so I paid one dollar for a used one. One of our members took his truck and gathered said things in it, deposited them in our prospective nursery.

The room was warm, the walls ready for paint and furniture was abundant. I took the five dollars cash and bought water paint for the walls in a pale blue shade, ivory enamel and undercoating for furniture and woodwork.

I got on the phone and called for volunteer painters with brushes. The first night, six helpers sandpapered furniture, cleaned walls and put the first coat of paint on furniture, walls and woodwork. Three days later, another group put on a second coat and still a third coat when ready. Now we were ready to think of floors and windows.

I appointed a Sunday school teacher who was interested in the project as curtain chairman. She watched the sales and bought fluffy tie-backs in a cool, light color. Two dollars and I'll pay you later.

The easy chair needed padding and covering. A Quaintance Club member became comfort chairman and padded the chair with old blankets, covered it in a colorful chintz. Cushions were also covered to match and a donated mattress for the baby bed encased in spotless white.

The cement floor glared. It was porous and though we scrubbed and cleaned, it looked dirty and ugly. What to do? I had spent the ten dollars promised by the trustees besides the five in cash. Our Sunday school superintendent, also a member of the club, came to the rescue by presenting the project to different classes. An older woman's class raised enough to buy a second-hand rug, the donated grass rug

## A Decision Card Should Be Simple

THE decision card has largely supplanted the "mourner's bench" and "prayer room" as a method of securing converts. It is easily adapted to both the revival meeting and the visitation method. The making of a suitable card should have the proper attention.

The right kind of a card will have two qualities. First it will be simple so that one will not be confused by the number of questions. The elongated form used by Dr. E. Stanley Jones in the Christian Mission of last season is so complex that it is both amusing and confusing. After giving an opportunity for one to identify himself under more than a half dozen headings there is a final space in which the prospect can indicate his desires. A stranger sitting next to the writer wrote in one of the spaces "We need better ventilation," and handed it to the usher. It was a subtle bit of satire which was justified by the card itself.

The second quality the card needs is that it shall provide that any one who uses the card for an expression of his faith in Jesus shall have an opportunity to meet and discuss the matter with the pastor of a church. No card should indicate that a written signature on a card is sufficient qualifica-

tion for church membership. No minister should be willing to receive new members unless he has first satisfied himself as to their fitness for membership. This should be the minimum requirement. Better to have a series of consultations or classes for proper instruction.

The following card would seem to meet the needs of simplicity and reference:

### Calvary Presbyterian Church

- ( ) I hereby confess my faith in Jesus Christ and will endeavor, with his help, to lead a Christian life.  
( ) I desire to unite with the church and would like to talk with the pastor regarding it.\*

Signed \_\_\_\_\_

\*( ) If you have ever been a member of a church or have a membership at present indicate it here.

In the consultation which the minister will plan the requirements for membership such as baptism, contributions, etc., can be explained to the candidate. Following that he may be presented to the proper officers or body for membership ratification.

made a good base and we had a warm, attractive floor covering. The floor around the edges looked cementier than ever so I went on faith and charged cement paint to cover it. I also charged miscellaneous articles such as simple toys, waste paper basket, crayons, picture and color books, etc.

### Silhouettes Decorated the Walls

The walls looked bare so I pasted silhouettes cut from dark blue construction paper on them.

I borrowed variously colored chairs from different departments of the Sunday school and the nursery was ready. The high schoolers used folding chairs which were removed when the room was ready for nursery duty. They appreciated the added warmth and decoration if the baby bed and walker that had been made from the two broken ones weren't exactly to their liking.

The club met and voted me the sum I needed—three dollars. The trustees were given a bill for eleven dollars which they readily allowed. I paid off plumber, plasterer, store keeper, curtain and comfort chairmen and baby

bed owner. Twenty-two dollars had been spent and the nursery was the most attractive, utilitarian room in our entire plant.

The nursery was so successful, it wasn't long before the cradle roll babies were moved into it for their Sunday session, the high school class going to the former cradle roll, a large room next to our main auditorium. With this latter room occupied by older pupils, the possibility of making it into a church library became a reality. Quaintance Club had become enthused and many dues had been paid in. Eleven dollars of its money made an attractive, much-needed church library.

And now our pastor had an idea. He had felt the need for a church office with secretary for quite some time but there had been no available room. The library was large enough to house both books and office equipment. The trustees agreed. So did the membership, so now we have a church nursery, library and office with part-time secretary simply by hard work, scheming and re-arranging of Sunday school classes.



# Churches and a Just and Lasting Peace

(From page 12)

by blueprint from above. Possibly vast tragedy, such as engulfed the Russian church that had been deaf to the spirit's voice, will also elsewhere evoke Christian heroism and loyalty in millions. Such elemental devotion to religion finds scant recognition in the established order of the church.

Jesus proclaimed his peace, which the world can neither give nor take away, preaching: "Take my yoke upon you." Perhaps our church is in greater need of the gospel than of symposiums.

## A. Dawson Matheson\* Says That Church Should Invest More Money in International Goodwill

THE Chinese have a proverb, "If the old doesn't go out, how can the new come in?" May we not dare to apply this proverb to the problem of the world's present deplorable situation?

These lines are being written by the shore of Lake St. Joseph, one of the leveliest spots in the Laurentians. All about is peace and quiet. The beauty of the morning, the grandeur of the hills, the simplicity and the wonder of nature—all seem to speak of God and his infinite goodness. And yet, as one seeks in this place of loveliness and rest to gather new strength of mind and body for the days that lie ahead, he cannot escape the torment of mind that is occasioned by the conflict that is shaking the nations of the world.

From the writers congregation of some 650 communicant members more than 80 men are in active service in His Majesty's forces. Others belong to Reserve Units. Not a service is held in our church in the ancient capital of Canada that we do not remember our men who are away, and pray for the cause of Christian democracy and for the consummation of a just and enduring peace. We are in the midst of things. Our people are not unfamiliar with the issues before the peoples of the world. They are vitally concerned that when peace is achieved there may result a far better world than anything we have known before.

The question before us is what can we and what are we going to do about it? No man living today can draw a blueprint of the peace that is to be. A thousand factors will have to

come into the picture many of which are not within sight at this moment. Who knows now how Europe ought to be reconstructed or how the peoples of Africa should be related to the older nations; or whether the sentiment of the world at that moment will be for the reduction of armaments and the giving of some sort of police force to a League of Nations with international responsibility? Who can say the extent to which the progress of humanity can be advantaged by a closer union of the nations of the Anglo-Saxon world? All these things must be worked out gradually. They will require consecrated thinking—serious, honest inquiry—yes and much prayer to Almighty God, by many people.

On this day of my writing, the world is thrilled by the news of the momentous meeting at sea of President Roosevelt and Prime Minister Churchill, and by the terms of their point declaration. We have reason to trust our leaders. As the war has gone on the supreme values of a Christian ideology have stood out with increasing clearness. In holding to these imperishable values, our leaders have come, both—consciously and unconsciously—to represent not only the people who elected them but the faith on which our nations are established.

However, that fact does not lessen the responsibility of the masses. Professor John McMurray points out that too commonly when demand is made for leadership, the leadership that is meant is the leadership of someone who will tell us what to do, and show us how to do it. But he claims that this form of demand is anti-democratic and anti-Christian: for it is of the first importance to remember that Christianity looks for the creative service of social integration in the common people. What then is the churches' special obligation? At the recent General Assembly of the Church of Scotland Dr. John Baillie, reporting for the "Commission for the Interpretation of God's Will for the Present Crisis," stated that it is the duty of the church to point the way by God's help to a better order. Christian thought and initiative must give a lead in this direction. What is needed today is the conversion of men's thinking about public questions, and the evangelization of their social philosophies.

I do not think we have reason to be afraid because of the leadership given to our churches by those who occupy

positions of large influence. In the church to which the writer belongs—The United Church of Canada—we have men of varied gifts and of unquestioned loyalty to the Master. The same may be said of other churches in the United States and in Canada. But what I wish to stress just now is what may be done within the local congregation where all the people may have their part to play.

Fundamental to everything is the necessity for us to have a strong faith in God who is supreme in the universe, whose purposes are full of love to the children of men, and who is "able to do exceeding abundantly above all that we ask or think." Then, I think the necessity of the world constitutes a strong call to prayer. We must intercede without ceasing before the throne of grace that God direct the thoughts of men in all nations—and govern all things so that in his best time peace may be restored to the world, and the kingdom of which our Saviour taught may be further established among men.

It is necessary of course for our people to be informed of the best thought on matters of world reconstruction. Here the pulpit has a large responsibility. Great gain will result also from the careful reading, by groups, of such books as "We Fight for the Future" by Basil Mathews, and "A Just and Durable Peace" issued by the Commission to study the bases of a just and durable peace of the Federal Council. We should all know the substance of Pope Pius XII's address of December 24, 1939, and we should be prepared to acknowledge any worthwhile contribution by branches of the church other than our own. The specific proposals by Sir John Fischer Williams and Sir William Beveridge are worthy of special study.

I have left until the last one suggestion which I am most anxious to make. Too much in church life and work we have to save the dollars. I think that from now on churches should spend money, and that they should create the sentiment which will encourage the governments of our countries to spend a great deal more money on sending representatives of good will to other peoples. We all should have something to contribute. Certainly we have much to learn. As the nations come to understand each other they will rise above the realm of suspicion. As they trade in ideas they will cooperate in the enterprises necessary for man's material and spiritual progress.

\*Mr. Matheson is the minister of the Chalmers-Wesley United Church, City of Quebec, Canada.



## W. J. McCullough\* Gives an Eleven-Point Program

**B**EFORE we can successfully build for a just and durable peace we must recognize that our basic troubles today are not political or economic. The world lacks the moral and spiritual qualities of confidence, faith and trust. We are in the midst of the greatest battle of the ages—a battle not of bombs but of values, of Christian ideals and principles against a materialistic paganism.

There never will be a just and durable peace until Jesus Christ has his way in this world. His way is life that finds expression in every human relationship. His way is self-giving, neighborliness, love. His way prompts us to do unto others as we would be done by. We sacrifice to perpetuate unbrotherliness; he sacrificed that brotherhood might be born. We die for hate; he died for love. We die to gain; he died to give. The result is that our Calvaries enfold us in still greater darkness while from his cross shines the light of the dawn.

The world will be redeemed from war—from economic and political confusion, from greed and graft, from prejudice and hate that cause war—when we are willing to live for the values for which Jesus died and to die for the values for which Jesus lived. Our problem is largely a problem of values. Calvary is not theology; it is the way of life; it is life.

Yet—what shall it profit us if we preach evangelically within the church and fail to evolve a Christian social order in which men may live together as Christian brothers? There are no two gospels. There is one gospel of personal redemption that finds expression in social change. That social change can be directed and speeded by Christian people unifying their efforts to determined ends.

"How can the Christian church aid in establishing a just and durable peace" in the day of resurrection?

First and foremost the Christian church must unite its "tongues" into an intelligent language that shall be not only unvacillating and realistic, but also the authoritative word of spiritual guidance to the conscience of the nation and of the world.

Millions of us are Baptist, or members of other equally individualistic denominations, and we object to organic unity or the forcing of anyone into another's ecclesiastical mold. But, if we are Christians before we are denominationalists, we shall have to recognize the necessity of a united

Christian voice. It may be that we can achieve unity without uniformity. It may be that the United Church of Japan (a union made almost obligatory by the Religious Bodies Law) has a lesson for us. There is a united Christian church in Japan but it has many denominational "branches." In recent years we have evolved such organizations as the County, State and Federal Councils of Churches. More recently we have been encouraged by such conferences as Edinburgh, Oxford and Madras and more especially by the embryonic World Council of Churches.

We do not want a Pope (although the Roman Catholic Church might well be included—if it would—in the voice of the Christian church that we would make articulate and authoritative). We do not want authority in the sense of dictatorship. We do, however, desire that a world Christian Conference or the World Council of Churches or at least that the Federal Council of Churches of Christ in America meet "somewhere on the Atlantic" to draw up a "Charter" of general objectives. Such objectives, directed to the conscience of the world in the formation of its policies, should be the program of the whole church. Let the brief, general goals be constantly dramatized in the press and over the radio. Let the denominations reach every minister, and through him every member, with graphic words and pictures, in leaflets and sermons, in church bulletins and magazines. Let us spend money to propagandize the goals.

It ought to be obvious to all that we are not arguing for the church to get into politics, but rather we are sensing the "life and death" importance of the church dealing unitedly with the basic philosophy beneath current movements.

The local church is conscious of the issue that the church must aid in establishing a just and durable peace. The leadership of the local church was never more conscious of its social responsibility.

Our denominations have what corresponds to "Social Action Commissions" and at their general assemblies the resolutions invariably include national and world issues.

A World Christian Conference to draw up a program for united Christian action to bring about a just and durable peace might seriously consider the eight points of the Roosevelt-Churchill meeting. Further suggestions that such a conference might deal with follow:

1. Unity (but not organic oneness) of the Christian church.
2. Repentance in Jesus Christ and a

stressing of the gospel of reconciliation, love and brotherhood.

3. Equal privilege of public education to all classes and races.

4. Week-day Christian education made available to all public school pupils.

5. Recognition of the sacredness of human personality.

a. Freedom of conscience and worship.

b. Justice and equality to the extent that our "disfranchised third" in the United States and the larger proportion in the world shall be lifted.

c. Elimination of colonies, i. e. the elimination of slavery, military, economic and political.

6. Distressed peoples aided—I am my brother's keeper.

7. Peace-time isolation renounced.

8. Unification of continents or hemispheres into cooperative states and then into a cooperative world.

9. Revival of missionary zeal.

10. Production to satisfy human needs and not primarily for profit.

11. International institutions, (without international politics).

a. To improve standards of labor.

b. To make raw materials accessible to the world.

c. To provide economic planning on a world scale.

d. To regulate communication and transportation.

e. To provide means for territorial and market changes and adjustments.

We are at the end of an epoch. There is no pattern for the world of tomorrow. If the church stands aloof and allows secular and political interests to provide the pattern for a disillusioned and perplexed world, the church will have forfeited much of its right and much of its need for existence. The church will not try to provide the mechanisms to achieve the planned-for ends, but the church will seek to provide foundation materials upon which a new international order can be built.

### A DIVIDED THANKSGIVING

Nineteen forty-one will see, again, a divided Thanksgiving Day. Twenty-nine states will follow President Roosevelt and feast on November 20; nineteen will follow tradition and hold their festivities on November 27. In 1942 the President and Congress agree that the entire nation shall go back to the last Thursday in November.

President Roosevelt admits that the earlier date which he tried to establish in 1939 has not produced additional Christmas sales for the merchants of the nation.

\*Mr. McCullough is the minister of Emmanuel Baptist Church, Schenectady, New York.

# A Realistic Membership Policy

by Baron McLean

*A membership policy means more than just receiving new members into the church. It involves the education and culture of the individual and the proper dismissal when he is no longer to be actively associated with the organization. Mr. McLean, who is the associate pastor of the First Baptist Church, Seattle, Washington, outlines the policy of that church.*

**A** "BURNING FACT" is that the average Protestant church in America functions through the participation of only one-fourth of its reported membership. If this "ought not to be so," then something should be done about it. What one church has attempted to do is here recorded. Three things are involved: 1—a more careful entrance into membership; 2—a better assimilation program; 3—a more persistent dealing with non-participating "members."

## I. A More Careful Entrance Into Membership

To be a member a person must have given his supreme allegiance to Jesus Christ. Great need exists for conference with incoming members on what that "supreme allegiance to Jesus Christ" implies. Seattle First Baptist Church seeks to meet this need for all new members whether by first confession or by transfer. An application for Membership is used, with the reverse side "An Enlistment for Service and Growth." Conversion is assumed as a pre-requisite of membership, then we go on from there.

All youth memberships come out of pastor's classes in preparation for church membership. This necessitates more than the once a year "pre-Easter" classes in departments. Older young people and adults each have a conference with a pastor and then appear before the membership committee and are presented by that committee at a mid-week meeting for acceptance by the church. This is not to make coming in a "gauntlet" but a getting acquainted process that emphasizes the significance of the step. Members coming by transfer simply fill in the application and are presented to the church. This conference with the application form as the matter of study often brings out problems that are very troublesome to meet after a person has once been received, and which are often hard to broach without such a form as a stimulus. The New Testament standard "according as the Lord

has prospered you" is sound application to giving, attendance and serving. Widely differing abilities in all three (worshipping, serving, giving) can be included on an equal basis. This conference basis of receiving new members has raised the percentage of those actively participating after a three-year membership over what was true before. The simple "all on one card" plan has seemed sufficient for us.

## II. A Better Assimilation Program

Two aspects are involved: "first care" and "continuing care." The first month or two after a member's induction most often sets the tempo of his whole membership life habits. The selection of a "friend" for each new member, chosen with an eye to congeniality, similarity of family situation, or other factors has been found helpful. This friend is not a monitor, but a friend, who seeks to establish a common bond, secure regular worship attendance, introduction to the best small group contacts possible (classes, circles, groups, societies, etc.), and a sense of the "friendly atmosphere" which he now becomes responsible for maintaining. The pastor is

### APPLICATION FOR MEMBERSHIP THE FIRST BAPTIST CHURCH Seattle, Washington

Believing in God as revealed by his son, Jesus Christ, and having pledged to him my supreme allegiance, I desire to unite with the First Baptist Church.

I recognize that both my Christ and my church will be judged, in part, by what I am; I therefore promise to do my best to live the Christian life every day, and in this to seek the help of God.

I agree that failure, without just cause, to share in the work and the support of the church shall be sufficient cause for my membership to be withdrawn.

Name .....

Address..... Phone.....

Date..... Date of Birth.....

Shall we send for your church letter?.....

To what church?.....

### ENLISTMENT FOR SERVICE AND GROWTH

Spiritual growth is largely dependent upon Christian service and the practice of the devotional life.

It is expected that each member will have a program of regular church attendance and will share in the work and support of the church. Please check below the extent of participation which you will earnestly endeavor to give.

(Nos. 1 and 2 must be filled in unless inability to do so is satisfactorily explained)

1. .... I will endeavor regularly to attend the services underlined.  
Sunday Morning, Sunday Evening, Church School, Wednesday Evening.  
(Sunday Morning Worship Service is most important.)
2. .... I will contribute \$..... weekly to Church Maintenance until April 30, 19....
3. .... I will tithe; i. e., set aside one-tenth of my income for religious and benevolent work.
4. .... I will keep a Daily Quiet Time with God.
5. .... I will return thanks to God at meals in my home.
6. .... I will share in the work of the church when I am able.

I have served in the following ways .....

I am interested in helping with .....



to be informed if three weeks go by without worship attendance. If a member comes in late in spring, then this first care extends into the fall rally period. It gradually ceases to be first care and merges into a normal friendship. It never has any official standing. A member ought soon to be able to befriend someone else. The new member ought to become able to do the same thing for someone else.

Continuing care is also absolutely necessary. Some plan of dividing the total membership into small enough divisions so that pastor's assistants can shepherd them is usually necessary. We have "districts" geographically made up of approximately ten households in which there are members. An average of six such districts are grouped in "areas." An area leader with assistants as needed seeks to contact all these families three times a year, have such familiar contact with them that special cases of need are brought to the attention of pastor or other group. We do not give this task to an elected board or boards, but have a constantly renewed group selected from deacons, deaconesses, and others as needed. A once a year re-assignment after the annual church election makes allowances for different official assignments.

At least once a year and as often as there are fifty new members a New Members Dinner is given with the new members the guests of the church. A variety of types of programs have succeeded in this connection.

One group of church members is often neglected and feels left out. So we have provided a "Home Fellowship." This enlists those who can seldom or never attend Sunday services and makes them feel they have a vital part in the life and program of the church. The deaconesses are especially responsible for this Home Fellowship in cooperation with the Church School Home Department.

Week by week in "The Herald," which is mailed to all members, there is a "Home Fellowship" block with a special subject for prayer mentioned. Many otherwise non-participating members have been restored to a sense of vital participation.

### III. A More Persistent Dealing With Non-Participating "Members"

The only thing a member cannot do and long remain a member of Seattle First Baptist Church is *nothing*. Participation is the basis of membership. We deal with this problem in three ways: 1—No address list; 2—Non-residents; 3—Residents.

1—No Address List. The larger the membership and the oftener membership lists are checked by calls or postal

### "Our Home Fellowship"

As a member (or friend) of Seattle First Baptist Church who cannot attend (or seldom can) Sunday services, I desire to remain in active participation. By the help of my Christ

1. I will try to live the Christian life every day.
2. I will give as the Lord prospers me.
3. I will pray for our church, its leaders, and its program, remembering the special objects listed in "The Herald" weekly.

Name .....

Address .....

Telephone .....

I will use in daily devotions and weekly study:

( ) THE SECRET PLACE

or

( ) THE UPPER ROOM

( ) HOME Church School Quarterly

notices from mailing, the larger this "no address list" is likely to be. A church office is seldom so well staffed that it can follow through when an address first becomes lost. A volunteer research committee is put on the job finding from all possible clues the whereabouts of the lost member. Where no clue is available the name is published in "The Herald" and then is either restored or after a reasonable time such names are retired, to be automatically dropped after one year if not found meanwhile.

2—Non-Residents. The average church has a non-resident membership of twenty-five per cent of its total when a ten per cent non-resident membership is all that can be justified on the basis of the real facts. The rest is just padding, a self deception which benefits neither the non-resident or the church. An active non-residents clerk or committee is appointed. We used a letter in first tackling our problem. Second and third letters and letters to pastors in the town of the member's residence, and letters from relatives were all tried. Finally those who made no response within a year were retired, to be automatically dropped after one year if not restored by some active participation meanwhile. A small list was not so retired, where the deacons or pastors felt another year of work was warranted. These were naturally mostly relatives of resident members. Today an emerging problem is arising in the number of members in "service." These should be handled by a special committee with every possible encouragement to maintain the slender church ties that many of these men have until a more favorable time for decisive action. A number of our most active laymen testify that such encouraging contact kept

alive the church connection during World War I.

3—Resident Non-participating Members. No "star chamber" action is in order. All retirement lists or withdrawals are placed before the church on recommendation of the board of deacons, which in turn has accepted or altered the report of the "Inactive Members Department" of that board. Each fall the deacons and pastors have agreed upon a list of all members who seem on the basis of records to be totally inactive. A vice-chairman of the deacons assigns deacons to calls and receives reports relating to these calls. The whole board works on this task for most of the year (except when evangelistic calling exacts the right of way). These members are kindly but persistently dealt with. They are challenged to return to participation on the same basis as if they were just now becoming new members. (See the application blank.) This forms the basis for a profitable interview indicating what is expected of a member. There is always a fault, generally of the church, at the bottom of the inactivity but it is absurd for a church to do nothing about that and let the matter ride year after year. If there is serious concern a frank facing of the problems will clear the way for a restoration of the old joy in participation. Many are restored by this procedure. But many are "lost" to the church (or to this particular "church"). For such persons a convenient card is provided making possible an honorable or at least realistic exit. Any reasons assigned should be a part of the interview; a simple card with no reasons given covers every case that reaches this stage.

### Personal Request

I do not wish to continue as a member of Seattle First Baptist Church.

Signature

There still will remain a group who do not do anything and will not admit it. Often this group includes those who use membership in the church as a cloak for un-Christian lives—or as a personal security as if membership were a "ticket to heaven." For these there remains still the necessity of good old-fashioned disciplinary action: "dropping for cause." Most churches today are loathe to use this way out for members. It should be resorted to when other ways of keeping the rolls clear are not successful.

Of course, the spiritual motive must be foremost in any membership program.



## Army Morals High; Morale Low

*George Mecklenburg, minister of the Wesley Methodist Church, Minneapolis, spent several weeks in September visiting fifteen army camps in the south and southwest. His report is timely and illuminating. It is published in the paper of the church called "The Wesley News." Excerpts from the report follow.*

I DO not know and I am not talking about conditions of eight months ago. I am talking about the conditions in the camps in September, 1941. And I know what conditions were in army camps in the first World War in 1917. I had charge of a Y. M. C. A. camp at that time. Conditions morally are infinitely better now. In the first World War we used to have as high as 500 men inside of wire inclosures because of syphilis. Those conditions do NOT prevail in our camps at all now. I had heard that there were hundreds of saloons around the entrances of camps. I did not find any camps that had saloons around the entrances. The nearest saloons to the camps are the regular saloons in the nearby cities, and these saloons are always crowded with men, at least in the evenings. The canteen in the camps serves 3.2 beer; but I never saw the canteen crowded. I never saw one drunken soldier in any of these camps.

I always talked to the pastors of the churches near the camps. The pastor of the First Methodist Church in Alexandria, La., said that the moral conditions were getting better and better. He said, "Alexandria never was as clean as now." The army officials simply insist on having right conditions for the men. If a place persists in vice and evil then soldiers are stationed around it. It is black-listed and no soldier dares to enter. I found that the soldiers attended church even better than they do at home. Of course, a soldier who is a drunkard at home is a drunkard in the army. On the other hand, decent boys can continue to be decent in the army camp of today.

\* \* \*

But when I talk about MORALE, then it is a different story. That intangible something that we call morale is very difficult to talk about. I found it very difficult to get the truth about it. Some of the army officials said that the morale was wonderful. Others admitted there was some griping; but they said soldiers always did that. But taken as a whole, homesickness, loneliness, and despair characterized most of the trainees in the camps I visited.

I entered a small camp of 150 men

who were mostly from New York. When I was walking up to the camp, they cried out to me: "OHIO." That means: "Over the Hill in October." And 150 men did go "over the hill" the day before I came to one camp. They simply walked out, deserted. The men complain of the food, and the clothes, and the officers, and the home folks. The morale is wretched.

\* \* \*

Then I tried to find out why the morale was so bad. Brigadier General Osborne, who is the morale officer of the army, said in a radio address that the morale in the army reflects public morale. He said, "Army morale is affected by tax-payer morale, labor morale, government morale, and business morale."

One boy told me that he was working for \$21.00 a month while his father was striking in Pittsburgh for \$21.00 a day. He said that one-half of his \$21.00 a month went for haircuts, laundry, pressing clothes, and other knick-knacks. He was sick and tired of his ill-fitting clothes and the menial tasks he was doing.

I found the trainees have very little faith in their officers. One boy said to me that his officers did not know any more than he did, and he didn't know anything. He said that he had not learned anything the last three months.

\* \* \*

Lack of recreational facilities also added up to make for bad morale. The morale division of the army has charge of all recreation and social work. The equipment is inadequate. At Camp Claiborne for example, there is a library that can hold 30 men and a few books; but there are approximately 35,000 men in the camp. Less than one in a thousand could go to the library any one evening. In one camp they were very enthusiastic about a new swimming pool. But I figured out, when I found out how many there were around there, that any one soldier could take a swim about once a year.

\* \* \*

But the main cause of the wretched morale, I think, is the futility of the whole war business. About 5 per cent of the soldiers believe there isn't any great emergency before our nation at

the present time. The men feel that they are doing things that don't count. One boy said to me, "I haven't learned one new thing the last four months." Others are irked by the terrible inefficiency and graft in the army. They are used to efficiency at home.

We have never told our soldier boys what the whole thing is about. In Germany Hitler preached to the youth for years, and indoctrinated them in Nazism. He made them feel that they were destined to help create a new world order. They grew up to believe in a great mission that they must carry out. War became their religion. They believed in it and were ready to live and fight and die for Hitler.

The youth of Russia have been trained in much the same way. Time and time again in Russia I have heard young men say that they were building a new world order.

\* \* \*

Our young men have not such a sense of mission. They do not feel that there is any use going over to Europe to interfere with that war. Our President has not done what Stalin and Hitler did. He has not indoctrinated the boys in democracy and the need of fighting the autocratic world.

I do not say that he should. I do not know that our parents want him to do that; but we will never have a contented army until the majority of the boys know what they are fighting for. We have allotted fifty billion dollars in our drive against Fascism and we have raised up an army of a million and a half to fight the war against Fascism. But we have not told our boys what Fascism is. It is the strangest thing I have ever had to interpret. We are trying to get people at home and in the camps to do the things they must do in war without a war.

\* \* \*

But is there not a bright side to the trainee situation? Is there not a good word that can be said for the army leaders? Yes.

As a people we have grown soft. We are just as soft as the people in France who went down like ten pins when attacked. Our boys have enjoyed steam-heat life, and the amusements of the day. Now being trained and getting hardened to things is hard for them. If it were not for the prospects of war and all that war might mean to them, I would then say this training in the camp is good for them.

Now a word about that \$21.00 a month. That is only for the first four months of enlistment. They get \$30.00 a month after that. But there is hardly a boy with any education or initiative who is not getting more than \$30.00

(Turn to next page)

# The Renovating Power of Prayer

*A Sermon by Frederick A. Shippey\**

IT HAPPENED in a fishing town on the North Carolina seacoast. In a prayer meeting, the minister had called upon one of his people to lead in prayer. The gaunt fisherman stood up. His hat was still on his head, and his heavy rubber boots flopped as he got to his feet. Everyone bowed his head. They waited. There was nothing but silence. After an eternity of two minutes, the fisherman cleared his throat, and said, "Don't think I'll mess with it!" And he sat down.

I

Some men refuse to pray. They refuse because they do not have the courage to give it a fair trial. Before prayer has even begun to become fixed as a habit, they do as a boyhood chum did with the beans he had planted in his garden. He dug up the seeds to see if they were growing. Men do a lot of this. They pull themselves up by the roots to see how they are growing. That is why prayer never gets a start. We did not give up learning to walk while our juvenile knees were wobbling and uncertain. We did not quit our baseball while we were struggling to master the game. We did not desert the workbench nor farm after the first contact with tools raised blisters in our palms. Yet for its renovating power in personal life, prayer outweighs all locomotion, all recreation, all vocational skill. Some men refuse to pray because they do not have the courage to give it a fair trial.

\*Minister, Stanford Methodist Church, Schenectady, New York.

## Army Morale

(From page 21)

a month. One boy from our church is getting \$200.00 a month. Perhaps a half million boys are getting more than \$30.00 a month now.

When a boy, I worked in a railroad camp building a railway right-of-way. Our army camps are more sanitary, better equipped, and serve better food than I ever got in a railroad camp. Many boys are eating correctly for the first time in their lives. There are boys from the south who had never eaten vegetables before. It took them several months to learn to like them. The boys are gaining weight and look husky and fine.

But Oh, My! How they hate to be in the army.

Some men refuse to pray because they do not have the facts. They do not know how important prayer is in religion and in life. The English Bible, a book which has no rival among the world's great classics makes frequent reference to prayer. Five hundred and twenty-three different verses describe some aspect of prayer. The Encyclopedia Britannica devotes no less than six pages of fine print to the matter of prayer. A seminary library contains more than a hundred books on the subject. A Columbia University graduate student recently wrote a Ph.D. dissertation on prayer. The great men of history believed in prayer: William James, Sabatier, Loyola, St. Francis, Augustine, Deissmann, Fechner, Chrysostom, Coleridge, Luther, Calvin, Rauschenbusch, Voltaire, Lincoln. And the list stretches on. Daniel prayed three times a day. Luther prayed three hours a day. Ignatius Loyola prayed seven hours daily. And on many an occasion Jesus and St. Francis prayed all night long. Luther says, "There is no other way to God except through prayer." Sabatier says, "The history of prayer is the history of religion." Certainly no thoughtful person would say that prayer has no value. No thinking person would willingly shut himself off from the renovating power of habitual prayer. Some men refuse to pray because they do not have the courage to give it a fair trial. Some men refuse to pray because they do not have the facts. They do not know how important prayer is in religion and in life.

II

Some men do not know how to pray. Years ago, when we were but kids, my brother and I conspired to buy a small bore rifle. It was a cheap single shot weapon but to us it was as valuable and priceless as the best gun in the world. We used to have shooting matches. My brothers all excelled me in scoring bullseyes. As I look back upon those contests, I marvel that I even hit the target. My technique was awfully poor. I aimed the gun, carefully shut my eyes, and then pulled the trigger. No wonder I missed. As I look about me I find men and women praying that way. They bend their knees, carefully shut their eyes, and then pull the trigger on some stereotyped prayer. They "spin" it off as a

Buddhist in a hurry spins his Prayer Wheel, thus saying all his prayers at once. If your son were dying and the doctor had given up hope of the child's recovery, what would you say if you prayed? Here is a woman of my acquaintance whose son was critically ill. The doctor had abandoned hope of the boy's restoration to health. So the mother, turning aside from her superficial life of cocktail parties and bridge, looked to God in prayer. "God," she said, "if you will spare Jimmie and make him well again, I will give up playing cards . . . during Lent!" Often prayers are well-meant but very poor. Compare this masterpiece with the Gethsemane prayer Jesus prayed twice over. Note the difference in depth, in honesty, in the dignity of its conception of what God is like. Often prayers are well-meant but poor. The troubled mother mentioned above is more to be pitied than ridiculed. She, like many men, has only the vaguest idea of the renovating power of prayer.

Some men pray to be made wise, to be made connoisseurs of art, music, machinery, philosophy, without even the proverbial "ten easy lessons." They wish to acquire skills without effort; and be counted among the world's great without enduring the pain of undeliberate greatness. Here is a girl who prays for a date. It is not prayer she needs nearly so much as a visit to the beauty parlor or to switch to another brand of soap. Here is a student who prays to pass his examination. Perhaps he needs to get a hold of a few books and study more than he needs to spend the evenings in communion with the deity. The man with a broken leg needs a doctor who knows that his surgical skill is invested with the spirit of God. The man who cannot stay sober needs the clinic where alcoholics are transmuted into useful human beings. The war-monger may ask God to increase his skill. The children of peace must learn both to increase their Christian goodwill and to deepen the technique of praying for peace. The spiritual masters of the centuries did not find prayer a short cut to the attainment of skill in living. They did not get to the point of confusion where they invoked divine sanction upon either personal laziness or devilish activity. They learned that prayer intelligently conceived and regularly used had a reno-



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vating power over life.

We do pray under the impact of great emergencies, all of us. Lincoln did when crushed by political dilemma. Voltaire did in the Calais case when baffled by stupid jurists and blundering churchmen. This is a valid and edifying use of prayer. But its renovating power for most of us lies in another direction. Prayer as a daily habit has cumulative power and it gives life a thrust and a momentum. It lays up dividends through the years and marks our strivings with spiritual dignity. Here is where the common man feels and appropriates the renovating power of prayer. The habit is the thing.

### III

Habitual prayer reminds you of God. No other habit has such persistently high value here. In the atmosphere of trouble such as the world now knows we need to grip tightly all things that remind us of God. A mountain woman whose life had been marked by the normal round of hardships and heartaches was questioned about a sprig of rhododendron blossom on her mantlepiece. "It 'minds me of God," she said simply. Lily Pons has a unique way of remembering the friendships of her life. She has an "autograph orchard"

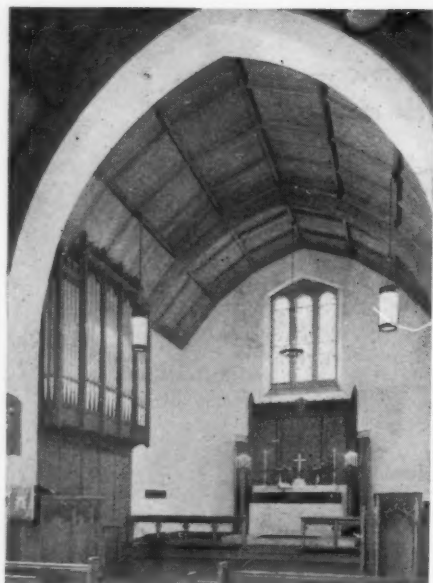
of living trees, each given in the name of friendship by some artist, admirer, or acquaintance. Habits that are kept alive function in the same capacity as Lily Pons' trees. And no habit above prayer so richly and regularly reminds us of God. We need to help this practice of communing with the divine get a deeper rootage in our individual lives. We need to courageously protect its small beginning, and to nourish its growth with the facts of religion. We need to constantly refine its expression and edify its form. You may thus feel its renovating power. You will be reminded of God. You will achieve an awareness that is alive and regular. This is no small spiritual triviality. It is the very breath of the inner life without which a part of you will starve and die.

Habitual prayer cleanses your life. It is the occasion for searching your soul periodically. You evaluate the events of the day, the frustrations and small successes, and discern what meaning they have for your serving of God. In a few moments of quiet, you win back the inner strength and poise and dignity that you have lost piece-meal during the day. God goes through the inner channels of your mind and heart,

cleansing the dross and refreshing your life. Willa Cather depicts this process in describing Venice. "The many little sandbars that lie between Venice and the mainland are made fresh and habitable only because each night a foot and a half of tide winds its fresh brine all up and down the network of shining waterways." Habitual prayer carries out this process in human life. Each night or morn God's cleansing spirit, like the Adriatic tide creeps up through the winding inner life renewing the stagnant pools of desire and refreshing the spiritual dream. The dimness of spiritual insight is taken away. Away is washed moral weariness. Away the sludge of failure. Thus does habitual prayer renovate the shop-worn life, the common person soiled by the day's handling. When such a habit brings God near, the cares of the day fold up their tents like the Arabs and as silently steal away. That moment is filled with healing music, the dimness of the soul departs, and the quiet work of spiritual rehabilitation begins, continues, and is concluded while only the stars look on. Life is made fresh and habitable only because each night God sweeps away the cobwebs from the hu-

(Turn to next page)





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## Formal Thanks to Church He Is Leaving

It is a pleasant formality to send a greeting to the members of the church you are leaving. F. Paul Harris used this form when he left Berkeley Springs for Baltimore, Maryland.

*This is just a word of appreciation  
for the splendid encouragement and cooperation you gave me  
when I was associated with you as your pastor at  
Appold Methodist Church from June 16, 1937 to June 8, 1941.*

*At the last Annual Conference which recently closed,  
I was assigned by Bishop Leonard to the  
Howard Park Methodist Church,  
5024 Gwynn Oak Avenue, Baltimore, Maryland.*

*Fraternally yours,*

*June 9, 1941*

*F. Paul Harris*

man mind and heart. Habitual prayer cleanses your life. This is no spiritual triviality. It is that kind of therapeutic processing of life that produces a deepening intimacy with God. It is the grand canyon through which the soul flows fed by the eternal springs of creative living.

Habitual prayer builds your life. Prayer requires a background of life against which it can energize. Spurgeon meant this when he said, "Pray to God, but keep the hammer going." Every sentence uttered in the secret chambers of your rendezvous with God must be backed up by significant living. Upon your shoulders is placed an enlarging concern to promote the emergence of finer social and individual meaning for life. To this responsibility, you must habitually address your efforts and intelligence. You are not only responsible for your prayers, but also for providing the background against which prayer can fruitfully energize. Daily life is the background. The releasing of your energies into channels of help for the poor, the maligned-against; the occupation of your hands in work that the world needs done; the investment of some of your talent and material resources in improving your town; these are a few general ways to explore the building propensities of prayer. Keep the hammer going. Prayer sends you from your knees out to meet the world's needs. It gives a thrust value that is concrete and personal. You cannot live shabbily or selfishly and get any fun out of prayer. The stately mansions that you must build for your soul are bounded by the four corners of your daily life. Lift up the banner of truth. Lift up the banner of social justice. Lift up the banner of religious freedom. Lift up the ban-

ner of racial tolerance. Lift up the Jesus' way of living. This is the way to build up life. This is the way to keep the hammer going. This is the way to find the renovating power of habitual prayer. Provide your life with a background of deeds worthy of the prayers you offer up.

All the tested insights of prayer are yours for the taking. Consider the renovating power of habitual prayer. Use it as a habit that persistently reminds you of God. Let the Divine Presence like the Adriatic tide creep through your inward life and cleanse you. Build up your life and the dignity of your strivings by regular and intelligent communion with the deity. If ever there was a time that needed to appropriate the renovating resources of religion it is fiercely ours. The history of your prayer life is the history in a real and irrefutable sense of your personal religion. Get the most out of life by getting the best out of life! Pray without ceasing, for prayer changes things.

### COMMENDS AID TO RUSSIA

Des Moines, Iowa—The question of religion does not enter into the matter of United States material aid to Russia, William E. Sweet, Denver, Colorado, moderator of the general conference of Congregational Christian churches, declared at a meeting here.

"Our aid to Russia does not condone the Russian government nor does it condone their way of living or their barbaric treatment of the innocent. It condones only their resistance to Hitler, which I heartily approve."

## How to Use Your Pastor

**T**HIS is the way that Gene Stone, minister of the Holland-Scots Presbyterian Church, Philadelphia, Pennsylvania, advises his people. An attractive four-page folder with the minister's picture on the first page, tells of the many ways in which the pastor is anxious to serve.

### Your Pastor Is Always Ready to Serve You

He lives at 1310 Federal Street. His home telephone is HOWard 1122. He can be reached when at the church study by calling FULton 7756.

He can be seen in the study of the church Monday, Wednesday and Friday from 7 to 8 p. m., except when called because of emergencies. He will gladly be there or at the study in his home at any other time desired, by appointment.

He is usually in the study at his home on week-days from 8 a. m. until 12 noon, and will welcome a visit or telephone call in case of any special need or emergency. He will appreciate it if he be contacted during that time only in matters of vital importance in order to give him full time for study and planning.

He hopes you will call upon him:

### In Times of JOY

**BAPTISM**—Infant baptism is usually held the first Sunday following holy communion, or at any other time convenient to the parents. Please advise before coming. Adult baptism may be in a private or public service at a time convenient to the one making profession.

**MARRIAGE**—The pastor desires to have at least one conference with those he is to marry. See him as far in advance as possible to arrange time, rehearsals, use of church and other details.

**CONVERSION AND CHURCH MEMBERSHIP**—Those who want to know the way of salvation will always find the pastor of this church ready to talk to them. Our members are urged to bring non-Christians to church and to introduce them to the pastor. Give him the names of possible members and pray for them as he visits.

The pastor is ready to speak with your friends and neighbors about joining the church. He will confer with them and then have them come before the session.

People who have not publicly made a profession of Christ as their Lord and Saviour will be received by profession of faith; those who have previously done so, but have become inactive in any church, will be welcomed by reaffirmation of faith, and those who are in good standing in another church will be brought into the fellowship of this church by transfer of their letter.

**"GOOD NEWS"**—Your pastor will be happy to share your special joys—when you experience some success, secure a better job, graduate from school, have your birthday, celebrate an anniversary, overcome some temptation, win a soul for Christ, etc. Tell him!

### In Times of TROUBLE

**DISCOURAGEMENT**—The door of

the pastor's study is wide open. He may not be able to solve your situation, but a talk with him and a prayer may be a great help.

**HOME PROBLEMS**—Advice or suggestions from your spiritual leader may change conditions or attitudes. Call on him.

**ILLNESS**—As you would call your physician, please telephone or advise the pastor. His desire is to minister to members, to their relatives and to their friends who are ill. He usually has no way of knowing unless you advise. Any time, day or night, he is willing to come in emergency.

**JOBLESS**—You may give your pastor's name as reference when seeking employment. He will be glad to give a letter of recommendation. If possible, he will be happy to advise you of openings.

**PHYSICAL NEED**—Your pastor will advise of help or secure aid if possible.

**WRONG-DOING**—The pastor is your confidant. When you "must tell someone," come and tell him.

### In Times of SORROW

**DEATH**—Call him at any time such sorrow comes, for he will want to come and pray with you. It is advisable to consult him about the time of funeral services before making definite plans with the undertaker to avoid possible conflict.

### In Times of DOUBT

**QUESTIONINGS**—When you have questions about the Bible, the church, Christian conduct or about anything in life, jot it on a slip of paper and give it to the pastor, speak to him about it after a service, or, better still, slip into his study and confer with him. He will attempt to help you.

**THE AMBITION OF YOUR PASTOR**—is to minister in every way possible, with God's help, to the needs of his people.

### YOU CAN HELP HIM BY USING HIM

#### ARMY CHURCH ATTENDANCE

11,600,000

Washington, D. C.—During the year ending June 30, 1941, more than 11,600,000 soldiers attended the 118,990 religious services conducted at Army posts throughout the country, it was reported here by Col. William R. Arnold, Chief of Chaplains.

At the beginning of the year, according to Chaplain Arnold, there were 137 chaplains in the Regular Army. At the end of the year there were on active duty 1,330 Regular Army, National Guard, and Reserve chaplains.

The chief of chaplains also noted that chaplains made 3,360,000 hospital calls, performed 2,200 marriages, 2,600 baptisms, and conducted 3,100 funerals.

### "CHURCH MANAGEMENT"

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*This is a joint message from twenty-eight members of the Publishers Section of the International Council of Religious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses.*



**Action!** If you will write to Publishers Section, P. O. Box 67, Chicago, Illinois, giving your name, address, national church affiliation, and office, you will be sent full details and prices of your own official publications.



# A Mother - Daughter Candle Lighting Service

by Vera M. Rickert\*

*This service was used at a Mother-Daughter banquet in the Hanoverton Presbyterian Church. The color scheme of decoration was yellow and purple. The menu and program cards carried these two colors. The paper napkins were yellow. Small violet cups offered favors of purple and yellow gum drops.*

**THE LEADER:** Light was one of the first of created things. Light came before there could be vegetation, lower animals or man. All living things depend upon light.

Since light is so essential to mankind it has always been used as a symbol for spiritual reality and spiritual graces.

Frequently, the Bible refers to light or the flame as a symbol of the spirit and of life.

There was Moses seeing God in the burning bush.

There was Elijah calling fire from heaven to consume his altar.

There were the Jews through the centuries keeping the altar fires burning.

There was John the Baptist declaring that Jesus would baptize you with the Holy Ghost and with fire.

There was the Day of Pentecost when the Spirit came in the tongues of fire.

There was Jesus saying, "I am the Light of the world."

Light represents not only what is best in religion and a goodly deed it also is a symbol of all that is best in our life today. It symbolizes all that is best in our social life—all that makes life sweeter, nobler and happier.

It symbolizes all that is best in literature, art, music, science, and history.

Of course all that is good and worthwhile must be passed from century to century, from generation to generation, from the parent to the child and from Mother to Daughter.

Truly, women have always helped to guard the light, to share it with others and pass it to the succeeding generations. Well, could Shakespeare make Portia say:

"How far that little candle throws its beams  
So shines a good deed in a naughty world."

Verily, today in a world torn by hate, strife and war we women have a very grave responsibility of preserving and transmitting—the true light—the finest virtues of mankind. Let us accept this



responsibility with singleness of mind and gladness of heart.

We sincerely hope that tonight every girl will receive cheerfully from her mother the torch and realize in her life the hopes, the prayers and the finest ideals cherished for her by her mother.

We now light seven candles symbolizing several ways through which every good mother conveys her message.

(If possible choose seven young mothers whose own mother is present. They stand in semi-circle with the leader. The response by these seven mothers is given by each after her candle is lighted by the leader. The leader announces each toast.)

## To Mother's Hands

(By leader as she lights the candle)

**RESPONSE**—Oh Mother, Hands of balm and gracious healing. Whose soft fingers could bless and sooth. Sure to charm the aching and the fever; with magic power and healing tenderness.

## To Mother's Eyes

**RESPONSE**—Oh Mother, Eyes so quick to see our sorrow and understand our hurt. Tonight they shine in undimmed splendor. Today they reveal the tenderest sympathy for our trials; tomorrow their radiance gives us cheer and courage for every task and duty.

## To Mother's Heart

**RESPONSE**—Oh Mother, Heart so

wise and understanding. Ever ready to carry our grief and share our joy. In tune with the Infinite your example will keep our vision clear, our faith strong and our hearts brave to do the Master's Will.

## To Mother's Sacrifice

**RESPONSE**—Oh Mother, Sacrifice so unrelenting in toil. So ready to spend herself for our health and our happiness. In utmost devotion giving herself to help us grow to beautiful womanhood and cherish all the spiritual graces.

## To Mother's Wisdom

**RESPONSE**—Oh Mother, Wisdom that guides little feet upon the way and guards us as we older grow. In times of stress, when days are dark her counsel is a beam from heaven to cheer, to bless and speed us rejoicing on our way.

## To Mother's Love

**RESPONSE**—Oh Mother, Love so strange, so serene, so strong and so understanding. Love that reaches out to bless, guard and guide her family. Love that rejoices over our successors. Love that is comforting in our sorrows and misfortunes. Love that inspires every noble thought and prompts every goodly deed.

## To Mother's Prayers

**RESPONSE**—Oh Mother, Prayer so mysterious, yet so strong that it can hold us true and guide us safely day by day. It cleanses us from secret faults and inspires us to love and serve; to live in fruitful harmony with God and Man.

(Note—these seven mothers light the candles of the remaining mothers. After all mothers' candles are lighted a mother gives the following charge to the daughters.)

## Mother's Charge to Daughters

It has taken long years, sacrificial toil and common suffering to glean the secrets that make life worth while.

It is with joy we pass to you, our beloved daughters, our experience, our courage and our faith.

You hold in your hands the moulding of lives, and the destiny of nations—even the kingdom of God on earth. We pass our light to you and may the living flame be your inspiration and wisdom and power.

A worthy life has its blessed rewards and remember that in him was life and the Life was the Light of men!

(Here mothers light the candles of daughters, after which a daughter gives a response.)

## Response by a Daughter

We the daughters accept this token of your heart's devotion and pledge anew our sincere efforts to realize all the hopes you cherish for us. From this light we kindle ours and pray that

\*Mrs. Harvey L. Rickert, Hanoverton, Ohio.



a double portion of your spirit may strengthen us in every crucial hour. Let us go forward together.

**Hymn of Light—Lead Kindly Light. Thoughts for Silent Meditation**

Let us wait in silent thanksgiving for all the light that has come into the world. Let us not refuse it nor be blind to its presence.

**Brief Pause**

May we both—mothers and daughters—endeavor to realize the ideals of truer love, closer companionship and larger service to which we now re-consecrate ourselves.

**Brief Pause**

May we above all else be pure and noble in thought, word and deed.

**Brief Pause**

Strengthen us to meet with open eyes and courageous heart, the challenge of today, so that the heritage of the future may have a fresher and purer life.

**Brief Pause**

Kindle our spirits and hearts anew that we may pass on undimmed the light which we have received.

**Brief Pause**

Benediction: The Lord lift up the light of his countenance upon us and give us the vision of the new day that will come if we do not fail. Hymn: Blest Be the Tie That Binds.

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The Half Moon Press is offering a little booklet with an idea that is wholesome and appealing. It calls it "Advent Candles." In reality it contains candle lighting services, to be used for family devotions for each of the Sundays of Advent season. In homes where devotions are still a family matter the booklet offers splendid material for the weeks which precede Christmas. There will be other homes of church folk who will like to recognize this special season.

The material however is not limited to family use. The young people's society could use all of this to an advantage. Let it set up the table for the candles and begin the observance with the first Sunday in Advent. Then follow the other services through the season.

Churches which are emphasizing candle lighting services for the Christmas season will find the little booklet inspiring and the cost is very low. You will find details in an advertisement by the publisher on another page.

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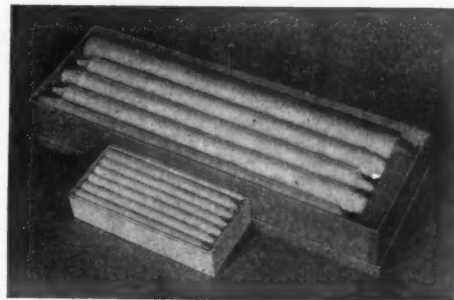
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## A Chapel for Your Church

*by Victor M. Rhein*

*It is always an event to the liturgical-conscious individual when another church adds a chapel. Mr. Rhein, minister of the Pilgrim Congregational Church, Oak Park, Illinois, not alone tells us of his chapel but explains the memorial plan of financing and suggests the program which will center in it. For a picture of the chapel see the front cover.*

**H**AVE you ever dreamed of a beautiful chapel in your church—a place where you could solemnize small weddings, administer the sacrament of baptism for private parties, hold smaller funerals, hold special Lenten services and youth worship services? If you have there may be a germ of an idea in our experience that will take root and flower according to the atmosphere and soil into which you plant it.

The Pilgrim Congregational Church was organized a little over fifty years ago. As its membership increased it outgrew its original building. An expanded plant was erected and the original church was transformed into a woman's parlor. Seven years ago a beautiful colonial parish house was added to the facilities and the woman's parlor was no longer needed for that purpose. When I came to this church less than two years ago it struck me that there was the place for that dream-chapel. The idea was introduced at the next annual meeting of the church as I outlined my program for the year, and the years, ahead. At once the chapel idea struck fire. Authority for procedure was granted in subsequent meetings with the provision that the chapel be paid for outside the regular operating budget of the church and that there be no indebtedness upon it.

The American Seating Company was called in to study the possibilities and give us figures. It was at once evident that some fundamental structural changes were necessary to adapt the building. These changes a local contractor estimated to be \$1,700. As our plans developed, however, they represented \$2,500.

As soon as the plans were drawn up and figures were in, we launched a campaign to raise the money. The writer became a one-man committee to raise the necessary funds. Incidentally, there was some opposition to the idea and a few felt that it would hurt the operating budget of the church. But as the campaign developed, it proved to be an inspiration to the

whole church rather than a drag.

We tapped resources that would never have found their way to the church through ordinary channels. People of the church gave money for this project which they would not have given for the regular operation of the church. People from each coast and people outside of the membership gave substantial sums in memory of parents or deceased relatives. One man, not a member of the church, gave \$3,090 for the organ in memory of his wife and son who were former members. Another man, not a member, gave \$550 for the beautiful lights in memory of his father and mother who were charter members of the church.

I went to groups with the drawings. I spoke in almost every organization of the church. And soon the telephone began ringing, letters came to my desk, and people sought interviews with me. It was on January 1 of this year that the campaign was begun. After the volunteer contributors had chosen their memorials in accord with the price they could pay and also their interest, I went to people who I thought would be interested and finished the campaign. By May 1 the project was oversubscribed and we began work. Dedication date was set by June 29 and on that day, as a result of wonderful cooperation of all concerned, we were ready to dedicate the chapel.

The project is based upon the memorial idea. Every fixture in the chapel is a memorial. It bears a beautiful bronze plate with the engraved name of the person memorialized and the donor. There is great appeal in this idea. People desire to perpetuate the memory of loved ones. Furthermore, a memorial of this sort is of more value than an impressive tombstone on an overcrowded cemetery. It is of more service and exceedingly more effective. Particularly is this true in the eyes of church people. In our own way we have repeated the Westminster Abbey idea. We have a living and visible witness of the communion of the saints.

The chapel represents an expenditure of nearly \$10,000. This includes



the structural change, the fixtures, and the beautiful seven-and-a-half-stop organ. It seats 125 in the nave and twenty-five in the choir. The furnishings are white with mahogany trim. The seat cushions are in red mohair and the side walls are powder blue with the niche around the altar and reredos in a deeper shade of blue. The cross, candlesticks, flower vase and collection plates, along with the master holder for the collection plates, are in burnished bronze. A combination bride and family room is located at the right front off of the chapel and will give privacy to the members of the family at a funeral and a place for the assemblage of the bride and her party at a wedding.

#### Broadening the Program

The uses to which the chapel will be put are manifold. In addition to the ones stated at the outset, we are experimenting with the open door idea. A committee of volunteer hostesses is being formed, thirty women each giving an afternoon a month, to keep the chapel open for meditation. A beautiful minister's room located at the right front, off to the chancel, and accessible from the main entrance of the church, is a part of the project. The minister anticipates keeping specific hours for consultation with those who may wish to consult with him about their personal problems.

We are also considering the possibility of an early service for people who for various reasons cannot attend the later service. There may be young married couples who cannot afford to employ someone to care for young children. The husband may attend one service and the wife another. We shall have our chapel choir and conduct a dignified, although somewhat more simplified, service at nine forty-five.

In addition to this we are experimenting with a youth church for the high school age. We anticipate a choir from this group, a board of deacons, and a board of trustees. They may even go so far as to call their own minister if the project is a success. We believe that in this way we will be training youth in a churchmanship that is the hope of the church of tomorrow.

Furthermore, the chapel is expected to become a rendezvous for weddings. There is nothing comparable to it on the west side of Chicago. The chapel will be available for weddings of people outside of the parish and already inquiries are coming in and others have scheduled dates. Wedding par-

ties may bring their own minister to officiate at the wedding or they may request the services of one of the ministers of Pilgrim Church.

It is amazing what a project of this sort will do for a church. It arouses enthusiasm and gives people something for which to work. Eventually, it even silences opposition and some of the most vocal opposition will become the loudest in praise. Already our financial campaign for the support of the operating budget is adding this chapel to its list of things we offer the community. We have hardly gone far enough to be absolutely sure about this, but I feel a new spirit of worship growing in our midst. It is not only my hope but my confidence that Pilgrim Church will become a worshipping church. Furthermore, encouraging voices are beginning to express a hope and a dream that we may soon tackle the problem of the main sanctuary of the church in an effort to beautify and make it a more worshipful place.

These few paragraphs have been contributed in no sense of boastfulness. Rather they have been written in the confidence that we have done something which others can do on a larger or smaller scale. The smaller church need not hesitate because it cannot approximate the above project. Do it on a scale proportionate to your ability. Only one credential is required. Whatever is done determine that it shall be done well and in the finest of taste. The writer created a chapel in his former church in Connecticut by adapting a room twelve by twenty-five feet.

The European cathedrals with their smaller chapels, often many of them surrounding the main cathedral, have pointed the way. These chapels have been created to fit the moods of worshippers and there is something impressive about the way people seek different chapels for their worship and meditation. If the Protestant church in America would become a worshipping church there may be something here in their experience which we must adapt. I commend to you the serious and prayerful consideration of a chapel for your church.

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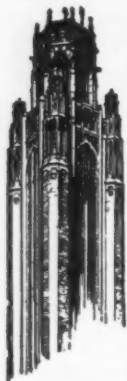
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# Making the Home Basic in Christian Education

*by Dorothy B. Fritz*

*Feeling that in actual practice the home had become the adjunct of the church the Westminster Presbyterian Church, Albany, New York, under the direction of Miss Fritz, the director of religious education, launched a project to restore the primacy of the home. She tells, in this brief article, the objectives of the experiment.*

**A**BOUT eight years ago members of the administrative staff of our church school, rather complacent after four years of marked progress, faced in dismay two educational principles which had already caused us much discomfort:

1. A child, to attain Christian character, must learn to interpret every experience from the Christian point of view.

2. A child, to attain Christian character, must practice it in all possible situations.

After thoughtful consideration, we admitted, these two principles seemed to cast considerable doubt on the worth of church schools and the staffs thereof. We felt both home and day-school were obviously equipped to do a better job from the standpoint of time and opportunity. But we found the latter barred by law from direct participation in Christian teaching; and the former dominated by a generation of young parents incapable—by their own admission—of teaching religion in the home or out of it. While these young parents desired Christian teaching for their children, their own beliefs and attitudes were vague and unformed, their religious literary rate low, so in spite of its glaring defects, they turned the job over to the church school.

For some time we tried to do the job, by extending time, training teachers, searching for better methods, adding week-day activities, devising ways to secure parental interest and co-operation. But it became increasingly evident that all these efforts, while helpful, were based on the conception that in Christian education, the home is an adjunct to the church school; whereas, if our principles mean anything, the home is, and should be, the basic unit for teaching and testing the Christian way of life. All our ideas of the function of the church in regard to both children and adults had to be reconsidered.

Facing a new working year, we were

determined to think of our church school not as an educational end in itself, but (1) as a laboratory in which we might try materials and methods of use in the home; (2) as a training-and-practice school for those who are, or will be, responsible for homes; (3) as a testing ground for parents and children living in the Christian way; and (4) as a channel for the expression, in co-operative service, of those impulses of faith and love which are born in the home. To that end, and with these aims ever before us, we are trying, through our church school program, to reach these goals by:

1. Offering courses in the senior class curriculum dealing with the individual's part in developing the home as a laboratory for Christian living, and creating a concept of joint home and church responsibility in the pre-college group repeating the course at intervals for college and business groups.

2. Establishing a well-rounded adult curriculum based on the theory that every adult will at some time be responsible for the Christian nurture of the young, and thus must have a groundwork of knowledge, skills, and theological interpretation.

3. Securing parental participation in every curricula-conference, so that materials and procedures chosen may be equally useful in home situations.

4. Keeping parents informed as to what teachers are doing and why they are doing it through written outlines, meetings, personal chats, phone calls or specific invitations to visit our sessions; making it quite clear that our purpose is not "co-operation" from them, but practical help for them.

5. Asking parents to record their children's questions which have somewhat difficult religious implications and to present them for discussion at stated meetings in the home or church school: directing reading to be done regarding theology and method.

6. Insisting that parents sit in, for at least a brief period, on the active staff of the church school if not as teachers or officers, at least as helpers in those informal enterprises—excursions and welfare activities—in which they feel less reluctant to share. Attempting by such methods, to do away with the distinction between parent and teacher, and developing a fellowship which will strive to promote Christian



Above is a reduced facsimile of one of the Christmas folders offered by the Church Committee for China Relief. The artist is Lu Hung-Nien of the Catholic University at Peking. As a child he was interested in the Bible pictures distributed in the mission Sunday schools. One thing grieved him. The children were never portrayed as Chinese. He has sought to atone for this in his own pictures.

There are four different designs for the Christmas folders. They are done in color. The inside third page has a Christmas greeting; the back cover carries the story of the picture. They are 4x6 inches in size. One dozen, assorted, will be sent any person interested upon the receipt of \$1.00. Address Church Committee for China Relief, 105 East 22nd Street, New York City.

living in all places and at all times.

7. Sponsoring a religious book exhibit during October, the Christian Home month, for the purpose of suggesting the best type of literature for home libraries.

8. Emphasizing continually the principle that the pattern of church life should follow that of the family, in its concern for individual welfare, shared responsibilities, and co-operation between age-groups.

Recognition of the importance of the Christian home pays large dividends. Our efforts in this direction have led us into studies in character education which have aroused national interest,

and which we hope will prove of real value in developing Christian character; in establishing new and vital relationships among our public and private schools, our church schools, and our parents; in providing past and potential staff members with an interest in the Christian home based on active participation; and best of all, in promoting among us all a feeling that at last we are following in the steps of the Master Teacher, who used his knowledge of shop and village and country-side to help us see the divine possibilities in everyday experience.

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# The All-Giver's Boundless Beneficence

## A Thanksgiving Symphonic Sermon

by Frank L. Tomenendale\*

*John answered and said, A man can receive nothing, except it be given him from heaven. . . . Jesus said unto them, "verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John 3:27; 6:32.*

FROM the very first moment that "the glory of the Lord shone round about" the shepherds, "keeping watch over their flock by night," until the very last moment, when he cried "Father, into thy hands I commend my spirit," Jesus the Christ declared, preached and practiced the all-embracing truth that "every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." That, "a man can receive nothing except it be given him from heaven"; and that God so loves the world of men that he gives, and gives—and gives, "good measure, pressed down, shaken together, running over" to all. With the saints of all ages we join in the praises of God from whom all blessings flow, in the classic and yet familiar words of the Psalmist:

*(Organ, or piano, now plays softly the "Doxology" during the reading of the following lines, beginning after a few words have been read.)*

Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Bless ye the Lord, all ye his hosts;—Bless the Lord, all His works in all places of His dominion: Bless the Lord, O my soul.<sup>1</sup>

*(Pause until tune ends; then proceed, while organ plays, softly, "Lord of All-Being" (Lauvan) after reading has started.)*

And from our hearts we join the poet who sang: For majesty of mountain height; For realms of light and spaces where far spheres move by; For barred white mists that on the azure lie—and presently are dyed—In crimson flood are glorified; For interludes the winds sing as they pass; For songs of joy hummed through the tasseled grass; For hum of bees adrift where sweet blooms grow, And hum of

humbler life below; For festal cups, where birds stoop low to drink; All fringed with mosses at the brink; For brooks that ever pass—On errands on the parted grass: For mirrored worlds—Seen dimly through the frothy swirls; Of torrents hurrying to the sea,—or sleeping on the breast of majesty. O Heart, of Beauty's pag-eant, Joy's rapt songs swept by, Throughout Time's vistas raise—Unbroken anthem, ceaseless breath of praise.<sup>2</sup>

*(Pause until music ceases, then proceed without music.)*

The world over, people appropriate all these gifts from above so lavishly bestowed, from the hand and heart of the All-Giver, but how much too often in the spirit of thoughtlessness and so, of thanklessness. How often is that spirit plainly evident, until the flow of the gifts is interrupted by some adverse agency or condition arising. And then, when compelled to "do without" this and that enjoyment, comfort, convenience, or luxury, what often happens? Grumbling, and more grumbling! Thoughtlessness, thanklessness—and grumbling, are the steps of ingratitude! While man is the only being capable of intelligent gratitude to God, he is also the only being capable of grumbling. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

The most thoughtful and grateful of all men took much pains not only to declare the boundless beneficence of the All-Giver, but also to impress upon all the fact of the commonness,—the universality—and the all-embracingness of his giving. Repeatedly Jesus affirmed in one way or another, that God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust"; yes, on the grateful and on the grumblers. But is that not just like the All-Giver—the "Father of lights" who gives to the world that "true bread" which "cometh down from heaven, that a man may eat thereof and not die"?

*(Reading, while organ plays softly, such as "Count Your Blessings"), with the poet we again join our testimony of grateful praise:*

Not as the world, O Lord, Thy gifts are made,

Not selfish, paup'rous, half-deformed with greed,  
But free, rich, bounteous, as though Thou hast laid  
The greatness of Thy heart into my need,  
Without request of compensation paid  
For what Thou lavishest, in word or deed.

Thou art too good. I shrink, amazed, afraid  
That all this fair largess may be but seed  
Of future sorrow, trial, loss delayed  
Until Thy gifts my merits even more exceed;  
And yet the love that underlies, betrayed  
By these is Thine: I cannot be deceived.<sup>3</sup>

*(Pause until tune changes to "This is my Father's world" or similar tunes, as "Let the whole creation cry.")*

*Continue: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—*

With responsive—and enfranchised eyes,—  
For all things beautiful, and good and true,  
For things that seemed not good, yet turned to good;  
For all the sweet compulsions of Thy will  
That chased, and tried, and wrought us to Thy shape;  
For things unnumbered that we take of right,  
And value first when first they are withheld;  
For light and air, and sweet sense of sound and smell;  
For ears to hear the heavenly harmonies;  
For eyes to see the unseen in the seen;  
For vision of the worker in the work;  
For hearts to apprehend Thee everywhere. O Lord, we give Thee thanks.<sup>4</sup>

John Oxenham.

*(Pause until music ceases, then proceed without music.)*

Many of us are grateful, with a real gratitude from the heart but to whom? Is it not often to those to whom we all feel so deeply indebted?—to the founders, discoverers, inventors, explorers, warriors, geniuses, pioneers, pathfinders, waymakers, and builders, saviors, and redeemers? And gratitude to them, and for them, certainly is due them from all mankind, for their contributions to human life, welfare, and progress are great beyond our com-

\*This sermon appears in the first series of "Symphonic Sermons," available from Clergy Aids Service, Box 578, Eagle River, Wisconsin. (All publication rights reserved.)

1. From 103rd Psalm, King James Version.

2. George Klinge in "Christian Century Pulpit."

3. Quoted by Dr. John W. Buckham in "The Quarterly Seminar."

4. By permission of "Christian Century Pulpit."



prehensions. But is not the power to achieve all these boundless beneficences, as well as the capacity to perceive and enjoy them, from "above"? "What hast thou, Oh man, that thou didst not receive?" We must all agree with him who said recently: "it all surely arises from the very nature and constitution of human personality and human society, with its marvelous God-given possibilities, and potencies. The great cultural treasures, the enjoyment of which is ours,—art, poetry, music, social intercourse and all the rest,—find no adequate explanations except as gifts from 'above', and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." The comprehensive insight and breath of this recognition of the divine bounty is like that of Jesus himself, and irradiates the whole scope of human life with its light.<sup>5</sup>

*Poem with music: "Come ye thankful people" or "God of the earth, the sky, the sea," (St. Cath., or both). (Delay music until reading has started a few words.)*

In the light of this great truth we are prepared to say with the poet:  
Give thanks, all ye people, give thanks  
to the Lord,  
Alleluias of praises with joyful accord;  
Let the East and the West, North and  
South, roll along,  
Sea, mountain, and prairie one thanks-  
giving song.

For the sunshine and rainfall enrich-  
ing again 'n' again;  
Our acres in myriads, with treasures  
of grain;  
For the earth's sure unloading her  
manifold wealth,  
For the sky's beaming vigor, the winds  
breathing health;

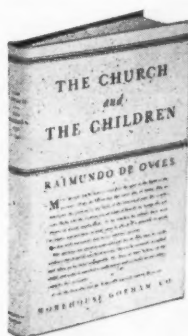
For Nature's wide table overflowingly  
spread,  
Where many have feasted and all have  
been fed,  
With no bondage their God-given  
rights to enthrall,  
But liberty guarded by justice for all.

In the realm of the anvil, the loom, and  
the plough,  
Whose the mines and the fields, to Him  
gratefully bow:  
His the flocks and the herds, sing ye  
hillsides and vales;  
On His ocean domains chant His name  
with the gales.

Of commerce and traffic, ye princes,  
behold,  
Your riches from Him, whose the sil-  
ver and gold;  
Happier children of labor, true lords  
of the soil,  
Bless the great Master Workman who  
blesseth your toil.

Brave men of our forces, life-guard of  
our coasts,  
To your leader be thankful, Lord, Jeho-  
vah of Hosts;

5. Dr. John W. Buckham in "The Quarterly Seminar."



## THE CHURCH AND THE CHILDREN

*A New Book by* RAIMUNDO DE OVIES

Dean of the Cathedral of St. Philip, Atlanta, Georgia  
Introduction by Margaret Gray and Smiley Blanton

The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today. There are fewer books, however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies has written for us an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

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Glow the Stars and the Stripes aye  
with victory bright,  
Reflecting His glory, He crowneth the  
right.<sup>6</sup>

(When music ceases, proceed, with-  
out music.)

6. Author unknown.



Lord, I am glad for the great gift of living—  
Glad for Thy days of sun and rain;  
Grateful for joy, with an endless thanksgiving,  
Grateful for laughter—and grateful for pain.

Sun, bloom and blossom, O Lord, I remember,  
The dream of the spring and its joys I recall;  
But now in the silence and pain of November,  
Lord, I give thanks to Thee, giver of all.

*Charles Hanson Towne.*

Every soul "alive in Christ" is constantly aware of the All-Giver's boundless beneficence reaching into the highest levels of human life. Every such soul is ever grateful for the boundless blessings of friendships, fellowships, mutual love, cooperations for the good,—in travail, and labors, and all worthy endeavors for human welfare and salvations; and above all, for that cardinal gift of God, we call—Freedom. The freedom most precious to all thoughtful and thankful souls is essential freedom; that basic freedom which is the parent of all true offsprings of God-given freedom; the offsprings which are the very life of great democracies,—political, economic, commercial, industrial, academic, editorial, religious, literary and personal freedoms.

The heartfelt gratitude of every man and woman alive to the boundless beneficence of the All-Giver, must always be blended with the realization that, in the wise words of Prof. John W. Buckham, "it is a gift from God" and "as a gift, freedom can be had only by taking it and using it. Yet, to take freedom and use it does not mean to make it. No one can create freedom outright. It is ingrained in his nature as a person. It is the possession

only of a rational being; and a rational being can come only from a greater being of the same nature. With freedom belong all the great endowments that so enrich personality and create society—reason, emotion, power to feel as well as to understand, imagination, aesthetic appreciation,—all that goes to make one a man—a person. These noble possessions are inexplicable except as endowments of one "made a little lower than God and crowned with honor and glory."<sup>7</sup>

*(Poem with soft music, after reading starts. Tunes, "Lest We Forget" and "O God, Beneath Thy Hand"; and "Materna" and "My Country 'Tis of Thee," one or two stanzas of each, according to time needed, for the entire poem "Freedom.")*

The poem "Freedom"—with another poet of deep insight we join hearts and souls:

O Liberty, thou ageless hunger of the normal human mind;  
Thou deathless instinct of the flowering human soul:  
Thou quest of all the qualities that make men whole and great,  
Thou crown of human virtues in acts of self control!

Canst thou be known in only portions

<sup>7</sup> Dr. John W. Buckham in "The Quarterly Seminar."

of this planet wide?  
Didst not the Christ Who gave His life to make men "free indeed"  
Die for the whole wide world, whate'er their race or clan,  
And win for them this precious gift from God, who didst also bleed?

This love of Liberty is God's bequest to man begotten in His image.  
No brutal force unleashed in hate can drive it from his breast.  
E'en though the price for wrongs be paid in blood and tears and sorrows,  
Yet from the dust and ashes of his grave his spirit clamors for the best.

Life more abundant, life indeed, the gift long purchased by the cross  
In the heart of God the Father, for His maturing children everywhere,  
Though long delayed, still throbs beneath the smouldering smoke of war,  
But throbs in pulse beats still unconquered by moods of earth's despair.

Yes, Liberty, thou gift divine, thou only hope of justice and of peace;  
Thou only virtue that can bring the healing balm of honor fair;  
Break through the darkness of men's sodden souls of envy and of hate,  
And teach us that this gift of God can usher in a day beyond compare.

O Statue of Liberty with outstretched hands, symbolic of our nation's pride,  
Hold high and bright our country's blessed boon for evermore;  
And may our lives so mirror freedom's world-wide rights and needs  
That nations born, and yet to be, may know thee and adore.<sup>8</sup>

*(Pause until music ceases, then proceed without music.)*

The height and depth—the breadth and width—of the All-Giver's boundless beneficence cannot be fully realized until the meaning and force of the words of Jesus are realized in human soul and life—words confirmed by his life and death on the cross—"My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.—I am the bread of life—I am the living bread—which came down from heaven: If any man eat of this bread he shall live for ever." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Only as these words of the Savior become reality, by divine grace, in the heart and the life of a soul can he begin to appreciate the extent of the All-Giver's boundless giving.

*(Reading with soft music: "Joy to the World" blending with "Silent Night, Holy Night.")*

<sup>8</sup> John D. Dingwell in "Advance."



Glory to God on high, and on earth  
peace, good will towards men.  
We praise Thee, we bless Thee, we  
worship Thee, we glorify Thee.  
We give thanks to Thee for Thy great  
glory.

O Lord God, heavenly King, God the  
Father Almighty.

O Lord, the only begotten Son, Jesus  
Christ.

O Lord God, Lamb of God, Son of the  
Father, that takest away the sins  
of the world.

My soul doth magnify the Lord,—and  
my spirit hath rejoiced in God  
my Savior.

Glory to God on high, and on earth  
peace, good will towards men.

We praise Thee, we bless Thee, we wor-  
ship Thee, we glorify Thee,

We give thanks to Thee for Thy great  
glory in Thy supreme

Gift,—even Jesus Christ.<sup>9</sup>

(Pause until tune changes to "Fairest  
Lord Jesus" or "Majestic Sweetness  
Sits Enthroned.")

Read:

Majestic sweetness sits enthroned upon  
the Savior's brow;

His head with radiant glories crowned,  
his lips with grace o'er flow.

No mortal can with Him compare  
among the sons of men;

Fairer is He than all the fair that fill  
the heavenly train, that fill the  
heavenly train.

Since from His bounty I receive such  
proofs of love divine,

Had a thousand lives to give,—Lord!  
they should all be Thine.<sup>10</sup>

The All-Giver's supreme gift to man  
is he whose name is "Jesus"; "for he  
shall save the people from their sins,"  
and the crowning gift of all divine  
gifts, is named by Jesus,—the holy  
spirit. "He could name no other!  
There could not be a higher, nor a  
freer, gift than the gift of the holy  
spirit, nor one more replete with more  
true values. And the three forms of  
the gift of the holy spirit are the Chris-  
tian graces—faith, hope, love. As  
Christian graces, they are gifts of the  
All-Giver's holy spirit. The greatest  
of these graces is love,—as Paul point-  
ed out,—and love is the very breath  
and chrism of the holy spirit of  
God."<sup>11</sup>

(Reading with music "Love Divine,  
All Love Excelling" and "Holy Spirit,  
Truth Divine" and "O Love, That Wilt  
Not Let Me Go.")

We praise Thee, O God, we acknowl-  
edge Thee to be the Lord.

All the earth doth worship Thee, the  
Father everlasting.

To Thee all angels cry aloud; the heav-  
ens and all the powers therein.

To Thee Cherubim and Seraphim con-  
tinually do cry,

Holy, Holy, Holy, Lord God Sabaoth;  
Heaven and earth are full of the  
majesty of Thy glory.

9. Parts of Gloria in Excelsis, Magnificat and  
Te Deum Laudamus; (anonymous).

10. Hymn.

11. Dr. John W. Buckham in "The Quarterly  
Seminar."

12. Parts of Gloria in Excelsis, Magnificat and  
Te Deum Laudamus; (anonymous).

The glorious company of the apostles  
praise Thee.

The goodly fellowship of the prophets  
praise Thee.

The noble army of martyrs praise  
Thee.

The holy church throughout the world  
doth acknowledge Thee.

The Father of an infinite majesty;  
Thine honorable, true, and only Son;

Also the Holy Ghost, the comforter.

Thou art the King of glory, O Christ.  
Thou art the everlasting Son of the  
Father.

Day by day we magnify Thee;

And we worship Thy name ever, world  
without end.<sup>12</sup>

(Reading, to close, all or part of  
"Come Thou Almighty King," with  
music, same tune, Italian hymn.)

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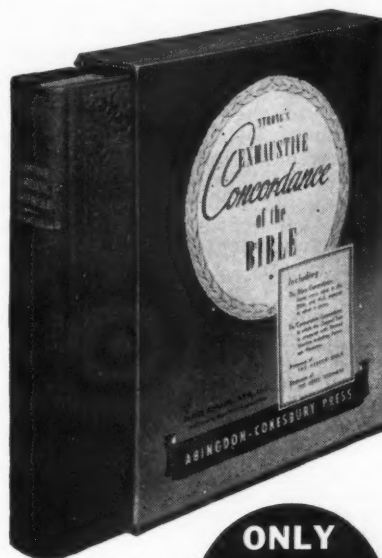


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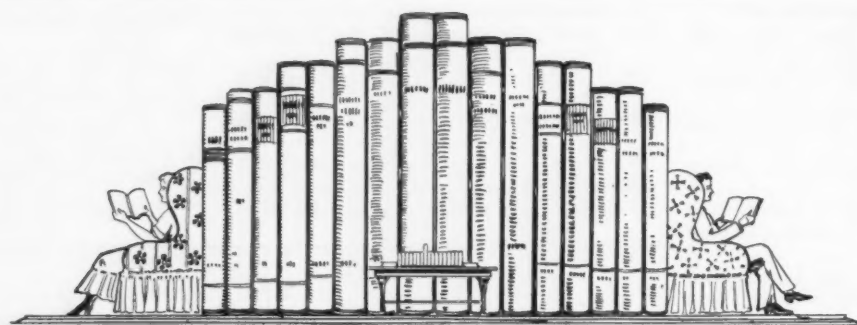
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### The Christian Faith

**Christian Truth in History** by Hugh Miller. Harper & Brothers. 236 pages. \$2.50.

The author, who is professor of philosophy in the University of California, Los Angeles, challenges us with his opening statement that the eighteenth century was an age of reason, the nineteenth an age of feeling. He indicates that it is not impossible that the future historian looking back at our century may characterize it as an age of faith. In our century new faiths have arisen, Nazism, Fascism and Communism, which illustrate the trends of modern humanity toward a group-faith. Out of his experience as a student in Germany prior to the War of 1914 and his subsequent incarceration in a prison camp Dr. Miller writes that Germany was a land without a real faith. Prussia had never been truly Christianized. It was essentially a feudal country. Now Hitler has given the people a faith and the nation is in the grasp of such a dictatorship as long ago in many other countries marked the transition from feudalism to a more modern form of society. Like Nazism, all of the totalitarian creeds inspire a faith and buy love from a limited group at the price of hatred for all outside that group.

It is the writer's thesis that a faith of some kind is fundamental to the growth of a powerful state. A religion that makes men subject to a higher power is necessary to keep the people from being crushed under the weight of the state which they have created. After considering the relation of religion and intellect in the chapter on religion and science he gives us this preview of the remainder of the volume. "We already possess, in the history of human society at present available to us, an intelligence of social evolution; and second, that this social evolution has its nerve and spinal columns, or its explanatory conditions and determinants, in the religious experience of historical man. This amounts to saying that the religious pattern of human life is its basic pattern, to define which is to present the basic theory of life, and that this pattern, which is not fixed but variable, is the determining factor in human evolution or progress."

One of our intellectual dangers today is that we confuse science with the reality which it would describe, and thus turn science into dogma. In our approach to religion we must search for the truth, but the scientist must recognize that in religion as well as in science the man with a trained expectancy can see things not visible to

the untrained. We must beware of religious skepticism for it is the prelude to complete skepticism.

In many ways the high spot of the book is the chapter, "The Human and the Divine." Regarding humanism he says that historically it appears whenever a traditional concept of the divine has become fixated, thin, remote and unstimulating. It has reappeared in our day because the current ideas of religion have become remote from the actualities of life.

It is refreshing to find a volume such as this coming from the pen of a philosopher. From his rather questionable, though traditional, interpretation on page 98 of Christ's saying about the camel and the eye of the needle we gain the impression that he is not an informed Bible student. Otherwise we have here a wealth of scholarship in the fields of philosophy, history and science welded together into a stirring challenge for religion in our day to save civilization. We close this review with the knowledge that any brief review is woefully inadequate to deal with the variety of intellectual riches of this book.

C. W. B.

**The Christian Criticism of Life** by Lynn Harold Hough. Abingdon-Cokesbury Press. 312 pages. \$2.50.

It is hard to imagine any enlightened reader of religious literature who has not read several books from the pen of the brilliant Dean of Drew Theological Seminary. In introducing the present volume to those already familiar with Dr. Hough's material the first statement which the reviewer should make is one to the effect that *The Christian Criticism of Life* summarizes, epitomizes, and clarifies its author's fundamental teachings. To an unusual degree it is his lengthened shadow.

The book could be described as a study in humanism. This statement, however, needs considerable amplification. In the latter part of the third decade of the present century we heard much concerning humanism. Yet many of those who at that time were overworking the word were completely innocent of its larger implications, and there are still those to whom it connotes an ultra-radical theology, and nothing more. To say the least, it is highly unfortunate that a term with such a rich history in the world of thought should have for so many lost its deeper and wider significance.

For years Dr. Hough as a teacher, preacher, and writer has labored earnestly and effectively to make clear

the larger meaning of humanism. As far back as 1925 he published an exceptionally rewarding book entitled *Evangelical Humanism* and in 1931 he contributed to Dr. William P. King's collection of papers, *Humanism. Another Battle Line*, an essay on "The Vicissitudes of a Noble Word." Here humanism is spoken of "that sense of humanity as the center of experience." Neither in this essay nor in anything else which he has written does Dr. Hough stop with the human level. One of the outstanding chapters in *The Christian Criticism of Life* is "Theistic Humanism."

This is a book of magnificent backgrounds. Its scope includes history, philosophy, literature, and theology. Its sweep in point of time can be indicated by stating that the second chapter deals with "The Humanism of Greece," and the twenty-third with "The Humanism of Paul Elmer More." In this connection there should be a mention of the splendid closing chapter, "Evangelical Humanism and the Christian Pulpit."

One of the outstanding merits of this work is its wealth of scintillating, epigrammatic sentences. The book begins with "The man who has lost his past is a tragic memory." Another one reads, "When a puppet argues with a puppet to prove that he is not free there is not much significance in the argument." Here are three more selected from among many possible choices: "The human mind gives to human beings tasks which are beyond human powers"; "The Christian humanist is happiest in the carrying out of his positive tasks."

Of course, any dynamic book suggests some questions which it does not answer. In this connection one would be interested in knowing what Dean Hough really thinks of Emerson, since the few references to the Concord prophet seem to tend to minimize him. The single conspicuous inadequacy of the book is its lack of an index. This is especially true because most who read it will refer to it repeatedly.

L. H. C.

### The Church

**The Nature of the Early Church** by Ernest F. Scott. Charles Scribner's Sons. 245 pages. \$2.00.

There is no living scholar who can write with greater authority on the New Testament than the emeritus professor of Union Theological Seminary. Already known throughout the world for his previous studies in relation to the Christian faith, Dr. Scott now gives us an exposition of the beginnings of

its organized form. In the nature of the early church he finds many points which have significance for the church of today and tomorrow, and in the renewal of emphasis upon the meaning of the church which the recent gatherings at Oxford and Edinburgh developed, his opinions demand a very thorough consideration.

Readers of Dr. Scott's earlier volumes will remember the clarity and simplicity of his style, his ability to make every sentence count in his exposition, and his understanding of all that moves the hearts and minds of people. It is this combination which is the sure evidence of his scholarship and his qualification as a historian, and it is evident in this book as in his other writings. The ten chapters each have separate themes, such as the worship, the organizing, the teaching and the ethical task of the early church, and yet they blend into each other as a united and convincing whole. A few pages at the end provide a short list of reference books and an index.

The Religious Book Club has chosen *The Nature of the Early Church* for its readers, but it is safe to predict that many non-members cannot afford to be without it. Certainly for all who are interested in the Christian church and especially in its beginnings Dr. Scott has provided an offering authoritative, substantial, and not likely to be superseded in this generation.

F. F.

**The Church Serves the World** by Jesse R. Wilson. Fleming H. Revell Company. 64 pages. 60 cents.

This is a series of four addresses written by the home secretary, American Baptist Foreign Mission Society. The themes of the chapters are: "The Church Serves in the Realm of Ideas," "The Church Undergirds the Struggle for Freedom," "The Church Wages a Peaceful Conflict," "The Church Binds Christians Into a World Community." In a day when the church is assailed by opposition without which would curtail its usefulness saying that it is decadent and from within by those who are indifferent, this little book will cause many to take heart for they see "The church serves the world."

T. B. R.

**An Outline of the Christian Year** by Frank E. Wilson. Morehouse-Gorham Company. 108 pages. 30 cents.

This is a little pocket-size, paper bound volume which puts in popular form the story of the church year. The author is the bishop of the Protestant Episcopal Diocese of Eau Claire. It is one of the most complete "little" books we have seen and will be helpful to all those who are interested in the origins and history of the various great seasons of the church year. It seems to this reviewer that the information will be especially helpful to ministers of our free churches who are thinking along liturgical lines.

W. H. L.

### **The Christ**

**The Code of Christ** by Gerald Heard. Harper & Brothers. 168 pages. \$1.50.

This book is published as a sequel to *The Creed of Christ*, a former book by the same author. "The Creed," based on the Lord's Prayer, is offered as a

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system of spiritual calisthenics prerequisite to ability to practice the tuitions of Christ. This book, "The Code," offers the Sermon on the Mount as "The Great Design," the formula of perfection. The book so often reminds us of Buddha's "Four Noble Truths," or his "Noble Eight-fold Path to Nirvana." Indeed, the author acknowledges this. He says, "the seven-stepped ladder of the Beatitudes resembles that other famous ascent to understanding and deliverance—the Eightfold Path of Buddha." Various metaphors are used to describe the schemism he seems to find in the beatitudes: A process, a plan, an agenda, an escalator, "Archimedes screw pump," a bridge, an assembly line, "A Ladder of Beatifying Perfection"—(first rung below the ground), "The Great Design" etc. This proposition or assumption, it seems to this reviewer, is too doctrinaire to be convincing. The book becomes an acrobatic stunt to keep the ladder from buckling and to keep it up and balanced. The style, while entertaining, even amusing, is often too involved to be lucid. There are, however, many worthwhile thoughts, many original and provocative new.

I. C. E.

I, Nathanael, Knew Jesus by Van Tassel Sutphen. Fleming H. Revell Company. 352 pages. \$2.50.

It would be difficult to properly

classify this book. Clearly the author has written a biography of Nathanael which is partly based upon the record of the New Testament. Most biographies merely contain the record of historical facts gleaned from the New Testament. This volume, however, pictures Jesus as he appeared and acted during his lifetime. Indeed the author has written two biographies in one.

From the first page to the last one we see Jesus and his followers in action. The volume is particularly rich in description of Biblical scenes. Perhaps one of the most interesting chapters is that entitled "Springtime in Galilee." Some may criticize the author for the liberties he has taken to draw such a picture. Nevertheless, such an imagination is spiritually necessary if we are to understand the teachings of Jesus.

The author in his epilogue to the book properly concludes his picture of Jesus as Nathanael knew him with quotations. The text of two church cantatas, "The Eve of Grace" and "The Paschal Victor," are among several of the quotations to be found in this last chapter. This biography, written in novel form, should receive grateful reception by those who would like to read the author's interpretation of Jesus and his disciples.

W. L. L.

Christ Is God by Archibald Rutledge. Fleming H. Revell Company. 47 pages. 75 cents.

The author of this little book has had a long and distinguished career as a writer, *Who's Who in America*, listing more than twenty works that come from his pen. The present volume is in a field different from that of most of Mr. Rutledge's works. It is a simple, sincere, and thoughtful argument for the divine character of Jesus of Nazareth. In reading the seven brief chapters one is impressed with the fact that the author is no novice in the art of writing. The style is clear, beautiful, and delightful.

That this little book will be helpful to many readers there is not the slightest doubt. It evidences earnest thinking and a positive faith. It does not, however, indicate any particular familiarity with the large and excellent literature of the subject. Consequently, Mr. Rutledge's arguments are more likely to strengthen the faith of the believer than to convince the non-believer.

L. H. C.

#### Religions

The Religions of Democracy by Louis Finkelstein, J. Elliot Ross and William Adams Brown. Devin-Adair Company. 241 pages. \$2.00.

If we as a people are to live happily and co-operatively together we must understand each other. This is just as applicable to our creeds as it is to other aspects of life. *The Religions of Democracy* is a book produced with the avowed object of furthering knowledge, intelligence, and tolerance. The authors are a Jewish rabbi, a Catholic priest, and a Presbyterian preacher, the latter writing as a representative of Protestantism. The work has been prepared under the auspices of the National Conference of Christians and Jews, and the introduction comes from the pen of Dr. Robert A. Ashworth, editorial secretary of that organization.

We have here an exemplification of and a study in brotherhood. The book stresses the common belief in God, as rooted in the Judaistic-Christian tradition. It does not present a debate, the material being explanatory rather than argumentative. For example, Rabbi Finkelstein's section has for its title "The Belief and Practices of Judaism." No Christian can read it without obtaining a clearer conception of the traditions, rites, customs, and ideals of Judaism. In the same way the two other authors explain the faith for which they speak in such a way that it can be understood by those without its pale. Although there is no minimizing of differences, the authors give special attention to stressing that which the three groups hold in common. Professor Brown prefaces his part of the book with an introduction explaining "Where Protestants Agree with Catholics and Wherein They Differ."

The authors have done their work well and the book should have a place in many libraries.

L. H. C.

#### Devotional

Pilgrim Fare From Bible Lands by William T. Ellis. Association Press. 191 pages. \$1.50.

A bedside book of daily meditations based on the Bible land travels of Dr.

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L. N. L.

**Bold to Say** by Austin Pardue. Charles Scribner's Sons. 172 pages. \$1.75.

Count the number of book reviews in this issue of *Church Management* and it is that many to one you will not find a more stimulating volume than this work by Doctor Pardue. It combines in a series seven talks on the Lord's Prayer. Real prayer, dominating desire, often gets what it wants but does not generally want what it gets. The get-what-you-want philosophy has been almost the undoing of our civilization, "yet, if applied with Christian discrimination, it can be our salvation." The book holds one key word, the all-important word in every life—desire. Dr. Pardue believes the guide to its use, meaning and realization is to be found in the Lord's Prayer. While the work is not as cogent as it might be and often the author goes everywhere preaching the word, everywhere he goes he is interesting. It is a thought-making and productive book.

I. C. E.

**The Road to Reality** by Robert MacGowan. Fleming H. Revell Company. 122 pages. \$1.00.

The author was born in Scotland, was graduated from universities in Scotland and London. He came to America, was the first British Lyman-Coleman lecturer, was a member of the committee on revision of the Book of Common Worship of the Presbyterian Church. He is the author of eleven books of poetry, philosophy and religion.

The author takes ten roads and leads the reader into the realm of reality. The roads are: "The Philosopher's Road," "The Pleasant Road," "The Peaceful Road," "The Pictorial Road," "The Patriotic Road," "The Principal Road," "The Permanent Road," etc.

He says prayer is not merely a matter of obeisance, "It is enlightenment." "It is philosophy in action. The man that prays is a thinker. Prayer is being honest with God. Religion is the enjoyment of God. The sacred writing is not a reading lesson, it is a heart

throb." The book abounds in terse truth.

T. B. R.

**Shade of His Hand** by Victoria Booth Demarest. The Westminster Press. 93 pages. \$1.00.

Out of her own sorrow Victoria Booth Demarest, a granddaughter of William Booth, seeks to bring consolation to others. Meditation, scripture and poetry are combined in a series of fourteen little chapters with such titles as Sorrow, The Man of Sorrows, Faith, Unanswered Prayer, Love, Sacrifice, The Will of God and Heaven. Beautifully bound and printed this book will make an appropriate gift to a sorrowing friend. The minister will find in it some beautiful verses by the author and others which should prove useful in preparation for funeral services.

C. W. B.

**We Have Seen His Star** by Beatrice Plumb. Abingdon-Cokesbury Press. 20 pages. 25 cents.

Here, told in beautiful imagery of words is the story of some of the best loved Christmas hymns. Beginning with "O come, all ye faithful" and continuing through "Thou didst leave thy throne and thy kingly crown," the hymns are brought before the reader. The booklet is also rich in printing and color. Perhaps it was made for a quiet half hour at home on Christmas eve. It can very easily be adapted for a service of worship with the congregation joining in the singing.

### Personal Adjustment

**Making the Most of the Rest of Life** by Karl Ruf Stolz. Abingdon-Cokesbury Press. 216 pages. \$1.50.

A Dale-Carnegish book with plenty of breakfast food philosophy; get-in-there-and-live; there is plenty of libido left; if you just try you'll find out. The book names "the last four laps": "the age of accommodation"—twenty-three to thirty-five; "period of achievement"—thirty-five to fifty-five; "period of conservation"—fifty-five to sixty-five; and "the period of retirement"—sixty-five to the end. It deals almost exclusively with the last two periods. There is pep-talk to oldsters and a chapter for the ladies who never ventured on, and those who were never asked to venture on, the way of matrimony, called "God Bless Old Maids." There is elixir for the prostate-gland and menopause ages, and the book goes on into "Old Age," "Solitude," "Religion as an Adjustment" and finally "The Green Pastures." The chapter topics are "peppy": "Bifocals and Aspirin," "The Last Four Laps," "The Change of Life," "Rachel Crying for Her Children," "Rock Bottom," "Old Age" and finally "Green Pastures."

Doctor Stolz is dean of the Hartford School of Religious Education and a lecturer on clinical psychology.

I. C. E.

## A Religious Book Club Selection

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## The Nature and Destiny of Man

by Reinhold Niebuhr  
Vol. I, Human Nature \$2.75

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SCRIBNERS



**Are We Immortal?** by Winifred Kirkland. The Macmillan Company. 43 pages. 90 cents.

Miss Kirkland agrees that you can't prove that you are immortal. But she builds her thesis on the proposition that those who have shared the experience of Jesus have lives in the spirit of immortality. The contagion of their lives, she believes, is a pretty good argument for the truth of immortality. There is not much new in the study but it is a splendid and enthusiastic testimony of the living faith.

I. C. E.

**You Can Be Happily Married** by Gilbert Appelhof, Jr. The Macmillan Company. 218 pages. \$2.00.

Gilbert Appelhof, Jr., founder of The Modern Marriage Clinic, has written this book in an effort to inform young couples who are looking forward to married life and to help married couples make a success of their marriage. He has based this book on his actual experience in counseling young people in marriage clinics conducted in the mid-west. He states in the foreword: "To remedy the divorce evil which is becoming worse every day, it is essential to educate young men and women in those ideals which make for happiness in marriage." "In the past, we have been sending forth thousands every year to man their marriage barks and pilot them to the haven of happiness, but without special training. Little wonder that one out of every six has headed straight for the rocks."

So Mr. Appelhof has written this guide book that it may be a chart for the course of successful marriage. It is an outgrowth of his experience as a pastor, marriage counselor and director of "clinics for happy marriage." The title chapters can give you best the contents of the book and each is a boon in itself. Looking Forward to Marriage—The Engagement Period—Pre-Wedding Arrangements—The Marriage Service and After—Special Helps for Married People—Marriage, a Common Experience—Some Common Family Problems.

*You Can Be Happily Married* is an ideal handbook for all young people contemplating marriage, for those already married and for pastors, teachers and parents who are often called upon to counsel these young couples.

M. L. R.

**How Shall I Say It?** by Ross H. Stover. Muhlenberg Press. 176 pages. \$1.00.

In this book Dr. Stover interestingly and convincingly proves that public speaking is an art. It is one which is acquired only through the application of principles—principles laid down by him in this book. The suggested exercises in the book, if followed, should increase one's effectiveness as a public speaker and preacher.

Dr. Stover is professor of public speaking at Temple University School of Theology and pastor of Messiah Lutheran, "The Friendly Church," Philadelphia, Pennsylvania. He is a dynamic speaker and has become such through the "demanding discipline which he advocates in these pages."

A look at the chapter titles will give an idea of the subjects which the author considers important in the mastery of this art—Posture, Breathing, Voice,

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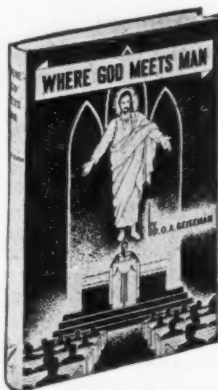
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M. L. R.

## Preachers and Preaching

**Seven New Testament Converts** by William B. Riley. William B. Eerdmans Publishing Company. 110 pages. \$1.00.

The present collection of sermons, which constitutes a sequel to the author's *Seven New Testament Soul Winners*, issued over a year ago, contains seven discourses, each of which is based on the life and character of a famous convert. This reviewer is inclined to believe that he is not committing the impropriety of telling possible readers too much if he informs them that the converts are Nicodemus, the woman at the well of Sychar, Cornelius the Centurion, Blind Bartimaeus, Simon the Sorcerer, the Ethiopian Eunuch, and Lydia. These evangelistic sermons are not particularly difficult reading, their outstanding merit not being any marked intellectual profundity. Ease in reading is further facilitated by very brief paragraphs and a wealth of interesting illustrations. Although some of us might fail to see eye to eye with Dr. Rogers theologically, there is no doubt that these sermons were helpful when preached and that they are worthy of the wider public which will come into contact with them through the printed page.

L. H. C.

**Religion in the World of Today** by Herbert W. Hahn. Fortuny's. 88 pages. \$1.00.

This is a series of fifteen gospel addresses on the state of religion today. The author selects his topics from the themes of the ordinary church calendar. Some of the themes are: "Can the Church Dispense With Religion?" "The Search of Values," "Motherhood at Its Best," "The Easter Message," "The Everlasting Gospel," "The Church in the World Today."

All of the messages emphasize the value of the church, the need of God and responsibility of Christian people to live and reveal the religion of Jesus Christ. He shows the eternal and unchangeable character of God and feels that any who dedicate themselves to God will prosper and make the world a better place in which to live.


The author is a graduate of Union Seminary and Columbia University and a member of the New York Conference, M. E. Church.

T. B. R.

**Christ at the Hearth** by Sidney W. Powell. The Judson Press. 125 pages. Sixty cents.

This is a book that emphasizes the need and shows the way of providing religion in the home. Surely if the church ministers to the world through its members it should be improved in its moral and spiritual progress. The author is chairman of the committee on the "American Home of the Northern Baptist Convention" and this book is the result of that study. It contains seven chapters: The Home in the Hurricane, Is There Hope for the Home, Helps and Hindrances, The Home a School of Life, The Home in the Church, The Church in the Home and Vital Religion in the Home. The book is prepared to serve as a study book and is very suggestive and should be very helpful.

T. B. R.



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**Reality in Religion** by R. Ames Montgomery. Fleming H. Revell Company. 160 pages. \$1.50.

Did you ever try to write about the cross? It is a difficult subject on which to write. Doctor Montgomery has tackled that subject in this book and has covered the field well. "Out of his long experience the author pours into this book his testimony to the validity of Christ's promise that we may consciously experience the fact of God, of our salvation from suffering, sin and death, and come at last into possession of life abundant and without end. *Reality in Religion* is addressed largely to the intellect in the conservative approach, and has the following chapter headings: Religion at the Cross, Reality at the Cross, The Victory at the Cross, Sin and Christ's Cross, Delivery by His Cross, The Personal Experience of Paul, The Testimony of the Growing Heart, Fellowship With Christ, Supporting Evidence and The Needed Dynamic for Experience of Reality.

E. P. T.

### Chalk Talks

**Chalk and Object Talks "Seeing Is Believing"** by C. W. Baker, Jr. Standard Publishing Company. \$1.00.

Like most object lesson books, this one is oversimplified in its lessons drawn from the objects used. Several of these objects are quite clever and could be used without recourse to the blackboard. Most of them are designed to be drawn by the "chalk-talker" however, and it would be difficult for most amateur artists to do a very commendable job. Nevertheless, there are ideas for simple presentations here which the searcher for popular presentations should not overlook.

F. N.

**Crayon Talks** by L. O. Brown. Fleming H. Revell Company. 107 pages. \$1.25.

A volume of fifty brief talks, each illustrated with sketches drawn in four progressive stages. The story is to be told as the drawing unfolds before the audience. The author believes that anyone able to hold a crayon may easily make these simple sketches. Each is based on a scripture verse and makes an application to life. A very helpful manual for those interested in this form of presenting Biblical truth.

L. N. L.

### Youth

**Your Child and God** by Robbie Trent. Willett, Clark & Company. 146 pages. \$1.50.

It is the thesis of this unusually helpful book that Sunday school teachers can do little more than interpret the religious teaching a child receives at home and that "parents cannot abdicate from their positions as the first and most successful teachers children have." But while this volume is chiefly about religion in the home, church school teachers and other workers with children will find much valuable material, especially in the chapters entitled "What Is God Like?" "The Best Book," "The Child's Story-Books" and "When the Child Prays."

In answer to the question raised in the title of the first chapter, "Shall I Teach My Child of God?" the author affirms that one is answering that question every day, either positively or negatively. Problems of how to interpret Sunday and church services, of family worship, and of how to answer the question, "What is God Like?" are wisely and suggestively analyzed. The last chapter on "Meeting Questions" is especially instructive.

Each chapter, except the last, closes with an "Exercise in Parenthood." These suggest spiritual exercises such as planning a service of worship for one's family, helping a child to thank God for his good times, and clarifying one's own idea of prayer.

The author confesses herself a conservative who seeks for all childhood the spiritual impact that only a Christian home can give. But regardless of their theology all parents who really want to make religion a reality in the lives of their children will find this book illuminating and usable.

No better conclusion for this review could be found than the closing sentences of the volume: "Your child and God. Between the two stands the parent—a separating wall or a connecting link. Which are you?"

J. C. P.

### The Quest for God

**God on the Bowery** by Charles J. St. John. Fleming H. Revell Company. 155 pages. \$1.50.

For the past eight years the author has been superintendent of the Bowery Mission in New York City. This present volume is the story of these years, portraying his early contacts and struggles, and piling up incident after incident of the saving power of God in the lives of men he has personally worked

### ON GUARD

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Dr. Dicks discusses the close relationship of physical and spiritual problems, outlines the religious needs of the average hospital patient, and gives ways in which the nurse may offer intelligent and effective help. The author writes from his extensive experience as chaplain in several leading hospitals. \$1.50

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This book, based on the author's popular series of radio addresses, comprises a keen and helpful series of trenchant observations on the problems and joys affecting the everyday lives of the majority of American men and women. Written with real understanding and insight, it contains a wealth of helpful material and a multitude of practical illustrations. \$1.75

### THE CHURCH AND THE NEW ORDER

By William Paton

In this stirring manifesto for a truly victorious Christian peace, Dr. Paton answers many vital questions from the Christian point of view. He exposes the chaos which preceded the war, and provides an enlightened and practical program for Christian action in a critical future. \$1.50

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with during this period. It is the story of a rescue mission where many have been lifted to a better life and have become workers to help others. Many of those who find their way to the Bowery are quite young men, coming frequently from broken homes. The author considers "rebuilding the morale of the young" as one of his major tasks today. His fight with liquor is among the older men, and he condemns most severely those churchmen who rent their property to saloon keepers. "They produce the wrecks I try to salvage."

This book is a splendid one to show Christianity at work among the wrecks of humanity. To read it will help one to evaluate his own work, and to do that task more conscientiously. The book would certainly be a great inspiration to the despondent and discouraged. A splendid book for ministers and laymen.

L. N. L.

**God Still Lives** by a latter day Christian. Christian Action Press. 207 pages. \$1.00.

The author of this volume relates a very impressive story of his search for the reality of religion and for the loving, living, vivifying Christ. Discouraged with things as they were in his life, he seeks new levels and new experiences.

From this heart longing of the author there grew a spiritual movement that has taken hold of thousands and helped them to have a new outlook upon Christianity. It has helped them to find new avenues of service in helping others to know the way of life more perfectly.

Every person who is interested in the deepening of spiritual life, and the growth of Christian personality, will find great inspiration and help in this book. It is well worth reading, and its message should be absorbed in such a degree that it will inspire the reader to real service for Christ.

A. H. J.

### Political and Economic

**The American Constitution** by William Linnaeus Ludlow. The Radcliffe Press, New Concord, Ohio. 519 pages. \$3.25.

Professor Ludlow of Muskingum College is no stranger to the readers of *Church Management*. We have published many articles from his pen and he is a regular member of our staff of book reviewers. This book which lies in the field of political economy comes after years of experience in teaching a course on the constitution of the United States. It is planned as a text for such a course. Though the book was released but a few weeks ago it already has been adopted by several colleges.

We are reviewing it because we think it has much in it which should interest clergymen. There is a lot of talking about the constitution but not so much clear understanding of what it is, how it arose and how it has been amended. Through nineteen chapters and several valuable appendices the author answers the question. His work is based on hundreds of court decisions. These cases are listed in an appendix.

Religious liberty, rights of labor, power of taxation, police power, the

Plants, as living links with ancient days, teach the age-old lessons in a new way . . .

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**T**HIS interesting and unusual book contains garden plans and growing directions, ideas for flower arrangements and church decorations, projects for Sunday Schools and study groups. The church garden of Bible plants can be used every day in the week not only when the congregation gathers there for Sunday worship but also by those seeking a place to rest and meditate. It presents a new and fascinating approach to Bible study. It is much more than a gardener's manual on Bible plants, for the author believes that growing these plants will lead to a richer understanding of many Bible passages. *Illustrated, \$2.00*

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constitution and foreign relations—all these and many other subjects discussed are vital for the clergyman and others in public life. The volume kept available on the reference shelf will help one out of many difficulties in discussing questions which involve an interpretation of the American way of life.

W. H. L.

**What Price Alcohol?** by Robert S. Carroll. The Macmillan Company, New York. 362 pages. \$3.00.

This reviewer admits somewhat shamefacedly that the reading of Dr. Carroll's book on alcohol resulted in a spree. However, not of the alcoholic type, but a continuous spree of reading to the detriment of other work which was crying to be done. The reviewer warns any prospective reader that the book is so interesting that even if he breaks its hold he will come back to it continually at every spare moment until the final page is read.

Those who associate literature on alcohol and the alcohol habit with saccharine preachments or unscientific "scientific experiments" showing the effects of alcohol upon the whites of eggs, etc., *ad nauseum* are in for a pleasant surprise in the pages of this book. Dr. Carroll is a real scientist and has written a book which approaches the subject scientifically and yet in a manner to challenge the thinking of even that mythical individual, "the man on the street."

In the midst of a world tumbling about our ears is there a place for a book on this subject? Why spend time on the alcohol problem now? Certainly in a day when our first attention is being given to the strengthening of our defenses, when our young men are being taken for military service, and when great emphasis is being placed upon manhood, should not attention be given to one of the greatest enemies of that ideal? If one needs figures to justify this statement he need only turn to the report of one large insurance company which reported that in the last ten years it has increased its proportion of rejections on the ground of "heavy alcoholic indulgence" from twelve to thirty-four per cent.

Dr. Carroll presents the causes, effects and treatment of alcoholism in the light of many years of practical experience as the founder and medical director of the Highland Hospital, Incorporated, Asheville, North Carolina. His book is in essence an answer to three questions, each such answer forming one section of the book. These questions are: (1) Why Alcohol? (What Makes Men Drink?), (2) What Price Alcohol? and (3) Alcohol or Man?

The contents of this volume are not fine-spun theories of a reformer, but instead the subject is studied in scientific detail, illustrated by representative case studies, and all presented in a manner easily understandable by any intelligent reader.

The book deserves a wide reading. Let the church see to it that it gets it. Let the study of it replace the usual inane temperance topics which plague our Sunday school quarterlies. It has a genuine message which should be given wide circulation.

I. G. G.

# THE SERMON SCRAPBOOK

By PAUL F. BOLLER

## THANKSGIVING PRAYERS

Theodore Parker

Our Father, we thank thee for the world about us, and for the men and women of great steadfastness, who bear faithful witness against iniquity.

Who light the torch of truth and pass it on from hand to hand and sow the world with seeds whence in due time the white flowers of peace shall also spring.

We thank thee for the great truths which are old, and the new truths also which are great, and for the light of justice.

Robert Freeman

Accept our thanks, O God:

For all the multitude of common mercies,

For life and health,

For the green of the grass and the rose of the sunset,

For food and appetite,

For the light of love in the faces of friends and the eager joy of children,

For work and the will to engage in it—for these, without which life were a misery, accept our thanks, O God.

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A Sermon Outline

"They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city"—Hebrews 11:16.

In the cabin of the Mayflower before they landed at Plymouth over three hundred years ago, the Pilgrims drew up the immortal document which we now know as the "Mayflower Compact." The Compact paved the way for the first pure democracy with a written constitution. There were four pillars in their temple of a better social order which they visualized for the new world.

I. Democracy, based on God, the author and head. It was a commonwealth on this earth into which was to be built the righteousness of God. Since men were made in God's image, they were brothers. Hence, when they acted together, they could be trusted to rule themselves. The church spire, towering above the town-meeting house and school, symbolized the headship of God in the social life of men.

II. Democracy, based on service. They were sincerely devoted to the

common welfare of each individual.

III. Democracy, based on reality. It was not a mere utopia. They were determined to create their ideals on paper but, at the same time, out of living men and women. Three buildings faced the village green: the town-meeting house for voters; the school building so that they might be trained to vote, rule and live intelligently; the church as a stream of power and ideals.

IV. Democracy, based on the home. The ideal commonwealth could flourish only as the family was rooted and exalted in its life.

## MEMBERS VOTE FOR LOYALTY

Members Vote for Loyalty

An unusual application of election-day technique appeared in a recent issue of The Central Visitor (Central Church, Buffalo). Answering these four questions: "How are you voting in the matter of church attendance? In the matter of prayer? In Evangelism? In world Christianity?" The following were presented under the title "My Christian Ballot" with a request that the reader check that which represented personal convictions or desires (a checking square preceding each quotation):

"I don't believe church attendance does me any good." "I believe in attending church when I feel like it." "I believe in the value of church attendance, and will make it a life habit."

"I don't believe in prayer." "I believe in prayer, and pray occasionally when I need God's help." "I believe in prayer, and promise to make it a daily habit."

"I do not care whether the Christian Church grows or not." "I should like to see the Church stay where it is, and will try to win one other person in my lifetime." "I should like to see the church grow, and will try to bring two people into His church in the next six months."

"I don't care 'two cents' whether Christianity spreads throughout the world or not." "I want my own church to keep open." "I want a vital church at home, a growing church elsewhere, and I pledge my support."

A space for signature followed the words: "Believing that 'faith without works is dead,' I will sincerely endeavor to practice what I believe." From Monday Morning; General Council,



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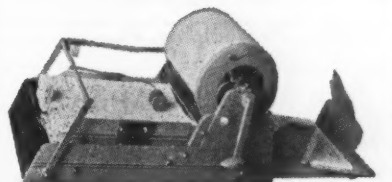
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### A PSALM OF GRATITUDE: PSALM 34

#### A Sermon Outline

*I will bless the Lord at all times, his praise shall continually be in my mouth.*—Psalm 34:1.

Why was the psalmist grateful? Speaking out of his own heart—knowledge of God, he could say:

1. God is Good. "O taste and see the Lord is good." (v.8).
2. God is Near. "The Lord is near unto them that are of a broken-heart." (v.18).
3. God is Adequate. "They that seek the Lord shall not want any good thing." (v.10).
4. God Has Done Much for Me Personally. "I sought the Lord and he heard me and delivered me from all my fears." (v.4).
5. God Has Done Much for Others as Well as for Me. "They looked unto him and became radiant." (v.5). "This poor man cried, and the Lord heard him, and saved him out of all his troubles." (v.6).

We have the same reasons for gratitude to God that the psalmist had. God may be to us all what He was to him. All that he received from God, we can have. "O taste and see that the Lord is good; blessed is the man who trusteth in him." (v.8).

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The war that will end war will not be fought with guns.

\* \* \*

The right thing is always the healthy thing.

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Roast your friend and you will cook your goose.

\* \* \*

Hope is an incentive—not a substitute for work.

General Sir Douglas Haig

The Church of Christ is the world's only social hope and the sole promise of peace.

General Von Moltke

Every war is a national calamity whether victorious or not.

G. H. C. MacGregor

The church should be in advance of public opinion, not merely echo it.

Carl H. Elmore

We talk so glibly and act so poorly. Love alone can change us.

Browning

Somehow the best men are the wisest too; something instinctive guides their steps aright.

Samuel Johnson

Gratitude is the fruit of great cultivation; you do not find it among gross people.

H. B. Stowe

Great as the preparations were for dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church.

J. Elmer Russell

The intensive educational approach to giving should be far separated from the Every Member Canvass and may well come in the month of November, if the canvass comes in March.

John Fiske

Half the cruelty in the world is due to our stupid inability to put ourselves in the place of others.

Muriel Lester

When you arise in the morning, give thanks for the morning. Give thanks for your life and strength. Give thanks for your food and give thanks for the joy of living. And if perchance you see no reason for giving thanks, rest assured the fault is in yourself.

### THANKSGIVING DAY

Phillips Brooks

Let us give thanks to God upon Thanksgiving day.

Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us.

We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.

Whittier

And as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling for his selfish gain,  
With backward glances and reluctant tread,  
But cheerful in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in His strength alone!

### "FORGET NOT ALL HIS BENEFITS"

What a privilege it is, not only on one day but every day, to make our lives evidence of our gratitude to God! On this day of worship let us prayerfully remember how much we are dependent upon our fellowmen. Let us thank God for those who serve each one of us in the production of the foods that we eat, the fuel that we burn, the materials from which our clothes are made and our houses are built; for those who serve in transportation and communication; and for all who minister to us in hundreds of other ways.

We should be grateful too for the bounty with which God surrounds us. It is he who has given us life itself,

and only an ingrate could live in this great world without recognizing the beneficent greatness of its Creator. The finest gratitude we can express at this Thanksgiving season is to make a rededication of life to him in whom "we live, and move, and have our being." From *To-Day*; issue by William S. Meyer; The Westminster Press.

#### LET YOUR LIGHT SHINE

It is possible to put your light on the top of the bushel, not under it, to make of your business a candlestick, a means through which your Christian life shines. You may throw open the doors of your business in the morning as one who throws open the doors of opportunity for the service of God and man; and you may handle your ledgers with as much sense of sacred mission as the minister handles the Bible in the pulpit. When Lord Irwin, the great Christian viceroy, said at the close of an interview: "I may not see you out here again, but I would like you to know that you and I are working for the same purposes," he meant that he had the same sense of commission as I, a missionary had, and that he was using the office of viceroy, with all its perplexities and responsibilities, as a means of letting his Christian life shine. From *The Christ of the Mount* by E. Stanley Jones; The Abingdon Press.

#### INTERNATIONAL REALISM

A little piece of paper, not much bigger than one's hand, contains the treaty between the United States and Canada, in which it is pledged that the boundary between these two countries shall not be militarized, and that good will and just treatment of each other shall be the defense. The result? Not a fort or a gun or a soldier on three thousand miles of boundary line—and it is the safest boundary line in the world! If anyone should talk about going to war with Canada, we should look upon him as a dangerous lunatic. I went across the boundary line some time ago, and the Canadian customs inspector asked how long I was staying in Canada. When I told him he said, "Well, have a good time." I could have hugged him. Saying that on an international boundary line! It just isn't done! But—and this is the point—the attitude involved in all that is realism—sheer realism. It works. From *Is the Kingdom of God Realism?* by E. Stanley Jones; Abingdon-Cokesbury Press.

#### THE SIMPLICITY THAT IS IN CHRIST

Daniel Webster was once asked why he went Sunday after Sunday to hear a poor country minister and neglected the more brilliant preachers of Washington. He replied, "In Washington



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they preach to Daniel Webster the statesman, but this country parson has been telling Daniel Webster the sinner about Jesus of Nazareth, and it has been helping him." So we need to forget some of the fancy frills and some of our own brilliance to come again to the Man of Nazareth who can guide us in the way that leads ahead. The simplicity of the pure in heart and the earnest in spirit who abide in the simplicity that is in Christ is the hope of the world. From *Friends Intelligencer*; article by Howard J. Conn; Friends Intelligencer Association.

#### BUILDING MORALE

When Colonel Goethels was building the Panama Canal, it was reported that he met no new problems in engineering. The real contribution he made was in the realm of industrial management. He built the canal because he first knew how to build the morale of the workers. The secret of his success lay in his willingness to recognize the personality of the men under his control. Every Sunday he kept open court, and anyone who had a grievance or a suggestion for work on the canal could come to him and state his case. No man was considered as a mere cog in a great dirt-digging machine. From *Christian Roots of Democracy in America* by Arthur E. Holt; Friendship Press.

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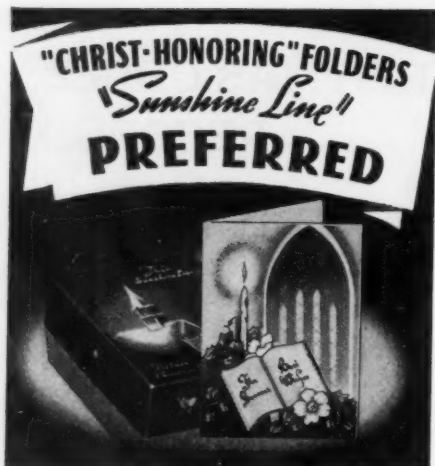
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## She May Serve Her Community

by Vera Whitted Channels

*Mrs. Channels, who is Mrs. L. V. Channels of Peoria, Illinois, lists many splendid ways in which the minister's wife can turn her talents into community service. Have you been looking for larger areas of service? This shows the way*

THERE are some who would say that the responsibility of the minister's wife to the community is the same as that of any intelligent, civic-minded woman. It is my belief that this is not true but that the minister's wife has a unique responsibility because she has chosen as a Christian woman to do her share in building a Christian world. Of course, she must be concerned with her home and her church for these are her first obligations, but certainly she owes it to her home and to her church to extend her vision and her support to a larger area—to the community.

Much has been said about the separation of our sacred and our secular lives and there are still many people who look upon their religion as a sort of Sunday veneer to be applied early Sunday morning and scraped off early Monday morning. It is hoped that ministers' wives have gone beyond this elementary stage and realize that their life is their religion, that everything they do, from the most menial to the highest of tasks, is a way of living and that this way of living is their religion. Assuming, then, that the minister's wife lives her religion, she cannot escape the responsibility which she has to the community.

The day has passed when all of woman's energies are spent in the home doing laborious, menial tasks. With the advent of household inventions and all manner of labor-saving devices, she is able to extend her interests and her ambitions to a broader field. She has more time to read; more time to render a worthwhile service. Because of her educational advantages and her comparatively high standard of living, she has greater responsibility than the average woman.

The possibilities for service in most communities are so great that the minister's wife will have little difficulty in finding a place.

Have you known invalids, bedfast for months or even years, who seem to have a secure hold on life, a philosophy which carries them through the endless days? And have you marveled at their strength? Perhaps their days are brightened by friendships, books and flowers. Surely there is no one who is

unable to ease the burden of the invalid by flowers or friendly visits.

Have you seen poor children running about in the dirty city with hardly enough clothing to cover their bodies? Have you not felt a need to make their lives more comfortable? Most communities have organizations for social service which need the support of intelligent, willing workers. Sometimes the church, with its money-making urge, fails to catch the significance of the needs of others. Don't we sometimes have rummage sales to squeeze out the last possible penny for our discarded rags? I wonder sometimes if it would not be more Christian to distribute these things to worthy and needy families instead of trying to make money.

Has music been your hobby? Have you ever considered starting a class composed only of children who cannot afford music lessons but who would be pathetically grateful for your help?

If you have a knack with small children, the day nurseries or crippled children's hospital would welcome your help.

If you read well, why not gather a group of blind people and read to them at regular intervals?

Most of us have felt that city government leaves much to be desired but have we made an effort to improve conditions by serving on governmental boards or even learning about our candidates for office? Or have we sat at home, condemning politics, and doing nothing about the situation? Government is a phase of community life which influences every citizen and is far-reaching in its effects.

Are there children in your public school system who are retarded in their work because they cannot afford glasses? Or, are there others whose parents are unable to speak for themselves in helping to shape school policies? Is it not your duty because of easier entry into social and educational circles, to voice the needs of others? Perhaps you can serve best by being a member of the board, or by joining and working in the Mothers' Club or the Parent-Teachers' Association.

I think we often fail to realize how

much we preach and teach by just our example. How many married couples look to the minister's home as the ideal Christian family? How many young people, about to be married, look to the minister and his wife as security in feeling that they are taking the right step? Perhaps we could be of service as counsellors and leaders of women's groups such as the Y. W. C. A., the Girl Scouts and other organizations. Perhaps we can do more than we realize to help build a sound philosophy of life for these young women.

Of course, there are innumerable clubs—social clubs, bridge clubs, sewing clubs, quilting clubs, hobby clubs—all available to the woman who wants to join a club. But are they worth while? Do they have a philosophy, a task before them which will render a worthwhile service to the community? Surely the intelligent minister's wife will want to consider these things. Surely she will not want to join a club just for the sake of joining. Many women, whose lives are empty and whose interests are narrow, attempt to fill the vacuum with desultory telephone conversations, idle gossip, experiments with nail enamels and new hair-dos, or, if they crave company, they pass the time by trotting around to clubs. The minister's wife must choose intelligently, with ample foresight and purpose, how she will spend her few extra hours after home and church are served.

But she who comes to the end of the day with knowledge that she has been of service, whether it be at home, at church, or in the community, will have a new respect for herself.

How does the minister's wife profit by service to her community? Will it not broaden her point of view? We devote so much of our time to our homes and to our churches that we are likely to forget the outer world, the people who perhaps don't go to our church, but who need our help. If we spend some time outside our inner circle of activities, perhaps we can come back refreshed, invigorated, with a deeper sense of the worth of church work and a keener perspective toward it.

And how will the minister's wife benefit personally? I believe that wider contacts, greater service in the community will help her to develop her personality, increase her sympathetic understanding, and foster a zest for life.

The age in which we live demands that our husbands be men who are alert to social conditions throughout the world as well as to the personal problems of each parishioner. This wider field of the minister demands a broadened point of view on the part of the minister's wife. There are many activities which the minister is unable to



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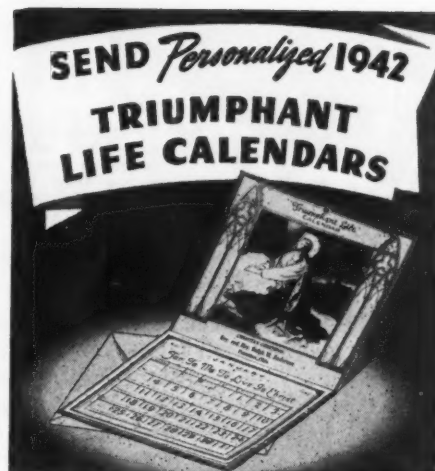
Eleanor King has done a splendid thing in the book which bears the above title. The listing and describing of Bible plants makes a valuable reference work in itself. But to reveal that many of these plants are available for our own gardens is an inspiration. Churches, more and more, are featuring their own gardens. After reading this book what church will not save a nook in its garden for the Bible plants? Still another suggestion is made. If an out-of-door garden is impracticable why not have a window box of Bible plants. Here is a splendid suggestion for the shut-ins.

Miss King's book describes the plants, trees of the Holy Land and gives their spiritual significance. The book is well illustrated. It is a natural for Bible students, garden lovers and church and club groups. The Macmillan Company is the publisher. The price is \$2.00.

carry on. An intelligent and active wife can compliment her husband's work by service to the community where her husband cannot find time to extend his interests.

I heard a new term the other day. It was said of a woman that she had a

(Turn to page 56)



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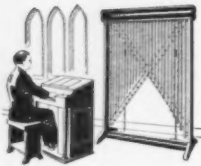
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## James Stuart Stewart

by Norman V. Hope

*Professor Hope, of the New Brunswick Theological Seminary, gives us in this article another picture of a contemporary British preacher. Americans more and more are reading the sermons of Dr. Stewart. They will enjoy this study in his life and thought.*

A FEW years ago Dr. George Jack-  
son, the well-known English  
Methodist scholar and preacher,  
wrote an article in the *Manchester  
Guardian* in which he dealt with the  
more outstanding of the younger Brit-  
ish preachers of the day. After men-  
tioning such prominent English preach-  
ers as Leslie D. Weatherhead of the  
City Temple, and John Seldon Whale  
of Cheshunt College, Cambridge, Dr.  
Jackson turned to Scotland; and one  
of the two whom he singled out for  
special mention was James Stuart  
Stewart, of Edinburgh, whom he char-  
acterized in terms of the highest praise  
as one of the most brilliant and prom-  
ising of present-day preachers.

Mr. Stewart was born in 1896, and  
was educated at St. Andrew's Univer-  
sity. He took his theological course at  
New College, Edinburgh, where he fin-  
ished with the Senior Cunningham Fel-  
lowship, which is annually awarded to  
the best of the graduating students.  
In 1924 he was elected to the church of  
St. Andrew's, Auchterarder, Perth-  
shire, which he served with marked  
success for four years. In 1928 he was  
called to the Beechgrove Church,  
Aberdeen, to succeed Arthur J. Gossip,  
who had just gone to the chair of  
practical theology in Trinity College,  
Glasgow. Mr. Stewart remained in  
Aberdeen for seven years, doing a fine  
work among the students of the city's  
university. In 1935 he went to suc-  
ceed David H. Hislop as minister of  
North Morningside Church, Edin-  
burgh. Though attempts have been  
made to draw him away from the ac-  
tive ministry to a theological chair—for  
example, he was sounded out as to  
his willingness to succeed Professor  
Hugh R. Mackintosh, his old teacher  
and friend, after the latter's lamented  
death in 1936—he has so far resisted  
them all. His influence in Edinburgh,  
"the modern Athens," is already great,  
and is steadily deepening, especially  
among the university students, with  
whom he is doing a work which is com-  
parable with that of John Kelman and  
J. R. P. Sclater in the pre-1914 years  
of the present century. That Mr.  
Stewart's influence is not at all con-  
fined to the intelligentsia is well illus-

trated by a story which is told by  
Morgan Phelps Noyes of Montclair,  
New Jersey, in a recent issue of *Chris-  
tendom* (Summer 1941). Dr. Noyes  
tells how, a few summers ago, when  
he was in Scotland, an inn-keeper in  
a little town on the Scottish border, on  
learning that he (Dr. Noyes) was go-  
ing up to Edinburgh, said this to him:  
"If you are in Edinburgh on a Sunday,  
you must hear James Stewart. There's  
a preacher!"

Mr. Stewart is not unknown in the  
United States of America. In the  
summer of 1928 he conducted union  
services in Montclair, New Jersey,  
services which had each year been  
taken by some such famous overseas  
preacher as James M. Black of St.  
George's West Church, Edinburgh.  
During this visit to the U. S. A. Mr.  
Stewart went in August to speak at the  
Northfield General Conference, an-  
other rendezvous of distinguished  
British preachers like James Reid of  
Eastbourne and Adam Burnet of Edin-  
burgh; and there his eloquent and  
burning messages left a deep and last-  
ing impression.

Though still comparatively young,  
Mr. Stewart has several books to his  
credit. In 1928, along with H. R.  
Mackintosh, he edited a translation of  
*Der Christliche Glaube*, the magnum  
opus of F. D. Schleiermacher, the great  
German theologian of the early nine-  
teenth century. In 1933 his first  
original work was published, *The Life  
and Teaching of Jesus Christ*. It was  
one of the volumes in the Church of  
Scotland four-year course for Bible  
classes, and as such was issued by the  
Church of Scotland Publications De-  
partment. But so highly did the Stu-  
dent Christian Movement authorities  
think of the book that they sought and  
obtained permission to publish it out-  
side of Scotland because, as they put  
it in their publishers' note, "it fills a  
gap in existing literature and is likely  
to prove of considerable value to a  
much wider constituency than the one  
for which it was originally planned."  
That this expectation has been abund-  
antly fulfilled is clearly evidenced by  
the fact that the volume in its S. C. M.

format ran into three editions in four years.

In 1934 Mr. Stewart delivered Cunningham lectures in New College, Edinburgh. These lectures were published in 1935 under the title: *A Man in Christ: The Vital Elements in St. Paul's Religion*. This book was at once hailed as an authoritative exposition of Pauline Christianity by one who had mastered all the important literature on the subject and passed it through the alembic of his own fresh mind. In the *British Weekly*, the well-known English religious journal, John A. Hutton, the editor, wrote thus: "With this volume Mr. Stewart takes his place easily and without controversy among the authoritative expositors of the New Testament . . . Mr. Stewart is now to be reckoned with on such subjects as one who has the right . . . to have an opinion and to give an opinion." And on this side of the Atlantic Dr. Rollin H. Walker, of Ohio Wesleyan University, said in the spring number of *Religion in Life* for 1936 that "this luminous and comprehensive book raises its young writer to the front rank of expositors of Paul." *A Man in Christ* has already gone through several editions and has become required reading in many theological seminaries throughout the English-speaking world.

Particularly since his Aberdeen days, when his fame as a preacher was spreading rapidly, Mr. Stewart had been publishing occasional sermons in various religious periodicals such as the *Scots Observer* and the *British Weekly*. But in 1937 his first collection of sermons was issued under the title *The Gates of New Life*. The *Expository Times*, in its review of the book in March 1938, drew attention to the fact that it was published in the well-known "Scholar as Preacher" series of sermon volumes. In this series sermons have been issued from the pens of such eminent scholar-preachers as William Ralph Inge, between 1911 and 1934 the famous Dean of St. Paul's Cathedral, London; A. J. Gossip; William M. Macgregor, until recently principal of Trinity College, Glasgow; H. R. Mackintosh; W. P. Paterson, and James Moffatt. Said the *Expository Times* reviewer: "It is a brilliant company. But it may be questioned whether any of the former volumes has a greater title to distinction than the latest, *The Gates of New Life*. Here in these sermons we have always and only great themes. The eternal issues of life are presented fairly and squarely by one who is alive to their vital urgency, and who knows the moral and religious situation that faces youth today." Henry Sloane

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Coffin, president of Union Theological Seminary, New York City, called the book "an example of the finest preaching in the contemporary Scottish pulpit." "The sermons," he said, "are glowing, evangelical, skillfully illustrated." To judge from its phenomenally wide sale, *The Gates of New Life* has proved to be quite as popular in the United States as in Great Britain.

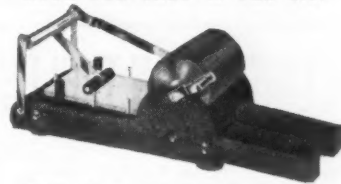
Not long after the publication of this collection of sermons, a certain minister is reported to have said that he wished that Mr. Stewart would issue another volume of sermons, since he (the minister) had already preached all the sermons contained in *The Gates of New Life*, and was now engaged in preaching them all over again, beginning with the last and gradually working backwards! Whether this story be true or not, there can be little doubt that the cordial reception accorded to Mr. Stewart's first volume of sermons encouraged, and even invited, the publication of another. This was issued, in the "Scholar as Preacher" series, late in 1940, under the title, *The Strong Name*. This title, by the way, is taken as is indicated on the title-page, from some words of St. Patrick, the Irish saint:

"I bind unto myself today  
The strong name of the Trinity."

The twenty-four sermons which the book contains are distributed under the familiar clauses of the benediction, viz, the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. The first section contains nine sermons which present most

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effectively the Person and Work of Christ. The second deals mainly with the reconciliation of the love of God with the appalling suffering which exists in this world. The third and last section concerns itself with Christian experience and includes some fine communion meditations.

The publication of this volume evoked a chorus of praise. J. H. Morrison in the *Expository Times* said this: Here are sound scholarship and real preaching joined in such a superlative combination as is rarely met with." George Jackson made this comment in the *Methodist Recorder*: "I know no way in which I can better indicate my own feelings about Mr. Stewart's sermons than by saying that after trying myself to preach for more than fifty years, so bristling with suggestions have I found these pages that I could wish I were young again and back again in a pulpit with a demand for new sermons every week." And Daniel A. Poling, the well-known American preacher and editor, described Mr. Stewart's book as "the outstanding book of sermons for the year."

The only lectureship on preaching in Scotland is the Warrack Lectureship. On this foundation many of the best-known Scottish pulpit giants have expounded their ideas on the preparation and delivery of sermons. Thus, John A. Hutton entitled his lectures *That the Ministry Be Not Blamed*; James M. Black called his *The Mystery of Preaching*; James Reid's volume was called *In Quest of Reality*; Arthur J. Gossip's *In Christ's Stead*; and so on. So far Mr. Stewart has not yet been appointed to this lectureship, presumably because of his comparative youth; but there can be no doubt that this honor will be accorded him in the

not-too-distant future.

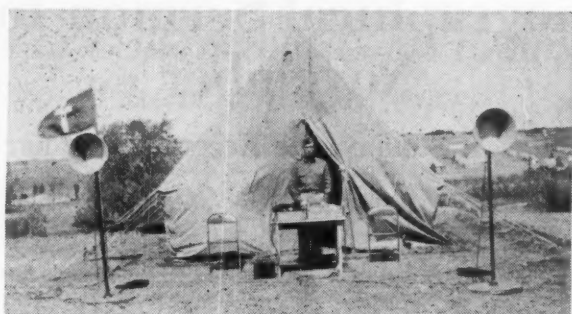
Meantime, it is possible even now to set down certain characteristics of his preaching.

The fundamental fact about his pulpit utterance is this, that it is the heralding of a message, the preaching of a gospel, the gospel of full and free redemption through Jesus Christ. Here is how he puts it in one of his recent sermons: "The Christian religion is first and foremost and essentially a message about God. It is not primarily a new ethic. It is not just a gospel of brotherliness and loving our neighbor and accepting the Golden Rule. It is not in the main a philosophy of life or a social program. Doubtless it includes all that. It involves an ethic, supplies a philosophy, enunciates a program for society. But basically, it is none of these things. It is not a message about human virtues and ideals at all. It is a message about God.

"The message is this, that the living God, eternal, immortal, invisible, has at one quiet definite point broken through into history in an unprecedented way. Once and for all, in an actual life lived out upon this earth, God has spoken and has given the full and final revelation of himself. In Jesus, God has come." Such is the burden of Mr. Stewart's message. And he believes this message with a passionate earnestness that communicates itself even to the printed page.

This message Mr. Stewart makes more real, concrete, and vivid by his apt and skillful use of illustrations. In the main, his illustrations come from literature and history, in which he is very widely read. He is not afraid of poetical quotations which, though fine in themselves, are now almost hackneyed. For example, Wordsworth's "I have felt a presence that disturbs me with the joy of elevated thoughts," and Browning's "Just when we're safest, there's a sunset touch." But most of his illustrations are of the fresh unhackneyed kind. For instance, he quotes with telling effect the following poem from the late G. K. Chesterton, entitled "The Convert," as illustrating the power of Jesus Christ to bring life out of death:

"After one moment when I bowed my head  
And the whole world turned over and came upright,  
And I came out where the old road shone white,  
I walked the ways and heard what all men said . . .  
The sages have a hundred maps to give  
That trace their crawling cosmos like a tree,



## Chimes for the Army

*The illustration shows Lieutenant W. R. Tuttle, chaplain of the 38th Infantry, Fort Sam Houston, Texas, using chime record and amplification before one of his open air services. By use of such records the cathedral atmosphere can be simulated in the open air camp.*

They rattle reason out through many  
a sieve  
That stores the sand and lets the gold  
go free:  
And all these things are less than dust  
to me  
Because my name is Lazarus and I  
live."

Again, as an example of the power  
of Christian faith to transmute suffer-  
ing into high character and use it  
for the blessing of others, he cites a  
sonnet of Mary Webb, entitled "A  
Factory of Peace."

I watched her in the loud and shadowy  
lanes  
Of life; and every face that passed  
her by  
Grew calmly restful, smiling quietly,  
As though she gave, for all their griefs  
and pains,  
Largesse of comfort, soft as summer  
rains,  
And balsam tinctured with tranquility.  
Yet in her own eyes dwelt an agony.  
"Oh, halcyon soul!" I cried, "what sor-  
row reigns  
In that calm heart which knows such  
ways to heal?"  
She said—"Where balms are made for  
human uses,  
Great furnace fires, and wheel on grind-  
ing wheel  
Must crush and purify the crude herb  
juices,  
And in some hearts the conflict cannot  
cease;  
They are the sick world's factories of  
peace."

These are only a few examples of  
the fresh and vivid illustrations which  
abound in Mr. Stewart's sermons, and  
which help to make them memorable.

A reviewer in the *Expository Times*,  
commenting on Mr. Stewart's first  
volume of sermons when it appeared,  
said this: "Dr. James Denney once  
said of preaching that it often had a  
good bait but no hook. These sermons  
have the hook. The preacher's own  
certainty becomes a plea for decision.  
We are always faced with the pres-  
sure of God on our souls." This is un-  
questionably true, not only of the

earlier volume of Mr. Stewart's ser-  
mons, but of the later one as well. His  
sermons are not essays, designed  
merely to inform the mind or stir the  
emotions: first and last, they are  
messages whose purpose is to compel  
a decision of the will, the decision to  
surrender to Jesus Christ and live  
henceforth only to his praise and  
glory. Thus, for example, in closing  
a most illuminating sermon on the  
divinity of Jesus Christ, he says this:

"Let us not suppose that our quest can  
ever end in a mere giving of assent to  
certain truths and propositions. When  
Saul of Tarsus, in the supreme moment  
of his life, had received an answer to  
his first impulsive cry, 'Who art thou,  
Lord?', immediately and instinctively  
a second question came, 'What wilt  
thou have me to do?' And when from  
afar we have caught our glimpse of  
the glory of the Lord, there rises at  
once and confronts us in the secret  
place of conscience the inevitable chal-  
lenge—If that is Christ, what is our  
response to be? To that question each  
of us must find an answer for himself.  
It will be well if, standing at the foot  
of the cross, we can give such an  
answer as that which was given by St.  
Aloysius long ago:

"O Christ, Love's Victim, hanging high  
Upon the cruel tree,  
What worthy recompense can I  
Make, mine own Christ, to Thee?"

My sweat and labor from this day,  
My sole life let it be,  
To love Thee aye the best I may  
And die for love of Thee."

The above account has necessarily  
been sketchy and imperfect. But it is  
hoped that enough has been said to in-  
dicate something of the quality of the  
preaching of Mr. Stewart, and to point  
out the sources to which those who  
may wish to learn more about him and  
his message, may go for themselves.

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## Biographical Sermon for November

William A. Sunday, the Eccentric Evangelist

by Thomas H. Warner

*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest.—Isaiah 62:1.*

**W**ILLIAM A. SUNDAY was born November 19, 1863. He died in 1935.

Writing of his boyhood, Sunday said: "I was a rube of the rubes, a hayseed of the hayseeds. I have greased my hair with goose-grease. I have blacked my boots with stove blacking. I have wiped my old proboscis on a gunny-sack towel. I have eaten with my knife. I have drunk coffee out of my saucer. I have said 'done it' when I should have said 'did it,' 'come,' when I should have said 'came,' 'seen' when I should have said 'saw.' I am a graduate from the university of poverty and hard knocks, and I have taken post-graduate courses. My autobiography could be summed up in one line from Gray's Elegy, 'The short and simple annals of the poor'."

Sunday took up baseball as a profession. As a member of the Chicago White Sox he was the fastest runner in the game. His highest salary was \$4,000. He was like the average baseball player of his day, rough and tough.

Harry Monroe has told the story of Sunday's conversion. "I was holding a prayer meeting on a street corner in Chicago one night with Colonel and Mrs. Clarke. Four or five young fellows all well dressed, and apparently dead game sports looked on from across the street. They were all lit, so drunk that they could hardly stand. Finally all of them came across the street. One of the crowd sat down on the curb and began to cry. I hardly knew what construction to put upon his actions, but I asked for prayer. After several of our workers had offered prayers he stood up. 'Pray for me, won't you?' he said, 'My name is Billy Sunday.' Now Mike Kelly, known to the baseball world as 'The Ten Thousand Dollar Beauty,' and several other Chicago players were standing around. They all laughed at Sunday, and the next day it all came out in the papers that Billy Sunday had been converted. He was a little afraid when he went down to the ball park the next morning for practice, he told me. But when he walked out

on the field, old Cap Anson patted him on the shoulder and said, 'Billy, that's a good thing you did last night. Depend on your old Cap to stick by you'."

After his conversion Sunday continued to play ball. During the winter he took special courses in Northwestern University, and coached students. He united with the Jefferson Park Presbyterian Church and became one of the elders. Desiring to devote his life to religious work, he became an assistant secretary at the Chicago Y. M. C. A. There he began his public speaking. It is said that it was crude and stumbling.

His first efforts in the field of evangelism were with Dr. J. Wilbur Chapman. After three years he began his independent work in 1896. He was ordained to the Presbyterian ministry in 1903.

Sunday was eminently successful in the evangelistic field. In ten years (1904-1915) 313,993 signed decision cards, and \$537,005 was given to Sunday.

One element of his success was organization. Long before he began his meetings the campaign was organized. Special meetings were held in the churches and in homes, and a large staff of workers was selected.

Another element was his sensationalism. He frankly admitted that he used his startling outbursts of slang and his sensational acrobatic methods upon the platform to draw the crowd. He said, "If I talked the same and acted the same as the other fellows do, I wouldn't get any more people to listen to me than they get."

Another element was his aggressiveness. A writer said: "After eleven weeks of listening, observing, and interviewing him and his workers, I feel sure that it is the daring, fearless, aggressive attitude of Billy Sunday that wins in his campaigns."

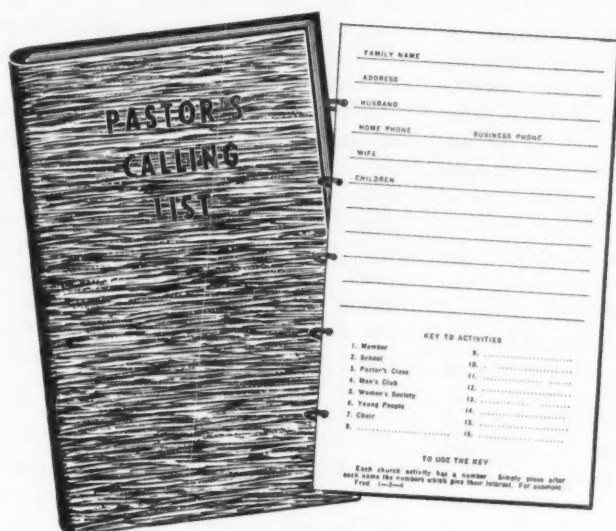
Another element was his sincerity. The above writer said further: "After talking with many men of many types and classes in Philadelphia I came to this conclusion: 'The impression left by Billy Sunday is not that of a perspiring actor, hurling slang and anathema, but of a passionate prophet wielding the sword of the Spirit. The

(Turn to next page)

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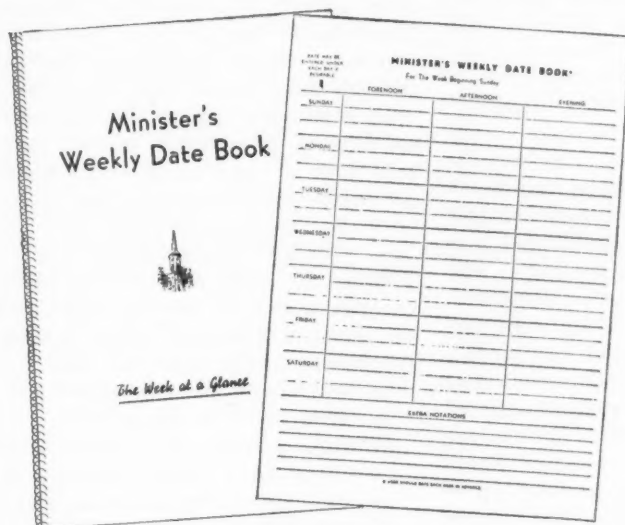
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### William A. Sunday

(From page 52)

slang and the startling platform manners are forgotten, the moral and spiritual message shot straight strikes home."

The Old Testament prophet was a determined man. He said he would not hold his peace, and he would not rest, until righteousness and salvation should shine forth. William A. Sunday was a modern prophet of the same type.





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## A Ministry to the Aged

by George W. Manning

*Here, indeed, is a much-neglected field for ministry. Mr. Manning, who is the minister of the First Christian Church, Albany, Missouri, tells of the splendid results when the group is given some special attention.*

THE problem of ministering to the shut-ins and elderly people of every congregation can be turned into an opportunity by any minister. Every church has a number of people who are unable to attend the regular church services. There are the shut-ins, those without transportation, those with annoying ailments and those with various other handicaps which the afflictions of age impose.

Once these people were active in the life of the church. They served as teachers and officers. In days of earning power they made generous contributions to the support of the church. In fact, many of these very people were responsible for the erection of our present sanctuaries. Through the years they have served the Lord with gladness.

But now, when these loyal stalwarts need special ministration, the minister makes the usual pastoral call once a year and these good people are forgotten for another season. It occurred to me that we were passing-by a splendid opportunity to minister to those whom the Lord had blessed with seventy years of this life.

When the proposal to sponsor a "Senior Picnic" for these septuagenarians was presented to the membership committee of our church there was little enthusiasm. The claim was made that we had very few people of this age. I contended with earnestness that if there were only ten we had a real opportunity. Finally, the committee adopted the proposal. They were surprised to learn that of our membership of 500 about seventy had passed their seventieth year. This revelation stirred their interest. Written invitations were mailed. An ambitious church school class agreed to provide transportation. The names of these people were divided among class members. Two days before the picnic each person was called or seen and definite arrangements for transportation were completed.

On the appointed day cars brought these people to the parsonage at ten o'clock. Here they had the comforts of a home and sat back in easy chairs as they renewed old friendships. The

program was very simple. It consisted mostly of directed reminiscing. The program should be varied each year. This year it was unanimously voted to bring in a certain speaker for our next program.

Thirty-one septuagenarians and octogenarians attended. This number more than rewarded us for our simple efforts. We discovered that five of those present had been members of our local congregation fifty-four or more years. Seven others have been members of a church more than fifty years. One woman professed Christian faith sixty-nine years ago. These records can be duplicated in almost every congregation.

Since these people tire readily the cars delivered them to their homes at two-thirty in the afternoon. Each one had a very pleasant experience. Their hopes for the rest of life were brightened and their hearts warmed toward the church. Now they are asking for another such gathering this fall.

Not only has the interest of these elderly people been stimulated but our congregation has benefited through knowledge of the fact that these many stalwarts have remained faithful through these years. Our membership committee now realize the unlimited opportunity to minister to our members even to the time they are called to receive their crown of life.

### SPIRITUAL DISEASES

There are many of them but here is the way that C. D. Meade, minister of the First Methodist Church, Bristow, Oklahoma, treated seven of them.

1. "Uniformed Minds"—Hosea 4:6.
2. "Evil Eye"—Matthew 6:22.
3. "Itching Ears"—2 Timothy, 4:2-3.
4. "Untamed Tongue"—James 3:6.
5. "Stiff Neck"—Deuteronomy 31:27.
6. "Deceitful Heart"—Jeremiah 17:9.
7. "Feeble Knees"—Hebrews 12:11-13.

GOOD CHURCHES COME  
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Read

Church Management

## CHURCH OF GOD

(Headquarters, Anderson, Indiana)

The crowding of the history of the many religious bodies in small space was a tremendous task. It could be assumed that in the effort, though utmost care was used, some injustices would be done. We are sorry that the Church of God (headquarters, Anderson, Indiana) should be the one to suffer in the write-up in our July Directory issue.

This group owes its origin to the late Rev. D. S. Warner who broke away from the Church of God (Winebrennerian) in 1880. He became Arminian in his theology and accepted the doctrine of entire sanctification. He believed and taught that all Christians belong to the Christian Church and that it is impossible to organize the church in any formal or human organization. To avoid argument the group consents to be listed as the Church of God (headquarters, Indiana) but still maintains that it is not a denomination. Each local group is congregational in form and authority. The followers of D. S. Warner do not profess or practice the so-called "gift of tongues" as our article would indicate.

## RESTORING ORIGINAL DECORATIONS

"You should have seen our church when it was first decorated . . ."

Another incident of "the path of glory leading to the grave." All that once was beautiful to behold now lies buried under decades of dust—all that remains is a mournful tribute to the original color and harmony.

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## HOW TO SUCCEED IN CHURCH BUILDING

(This is an extract from a report of a preliminary survey by Dr. Henry E. Tralle, Church Building Consultant, to one of the hundred churches he is now serving in connection with building projects. It may be helpful to other churches.)

**I**N any church-building program, procedures are of prime importance. Due attention must be given to ways and means. The experiences of numerous churches that have built successfully demonstrate the value of the following:

(1) **PROSPECTUS.** The preparation and publication of a prospectus, showing exterior and interior views, with floor plans and definite information regarding the proposed uses of the various rooms, will be an effective means of arousing intelligent interest and of obtaining the necessary funds for construction. Christian people will give to that which seems to them to be real, attractive, and usable in the strengthening of the church and in the promotion of its usefulness. A wide, extended experience has shown that liberal giving is best promoted through the visualizing and dramatizing of a building program in a carefully prepared, attractively printed prospectus.

(2) **PLANS.** Before a prospectus can be properly issued, the preliminary floor plans must be carefully prepared by a consultant and an architect, working with a committee, on the basis of a survey and analysis of the history and prospects and needs of the church, taking account of all constructive criticisms on the part of official leaders and workers. These plans can not be properly developed quickly, by a few individuals. They must gradually become the joint product of many individuals, under expert guidance, all working together in a demonstration of practical Christian democracy.

(3) **MONEY.** In the development of a building project, it is unwise to begin with money. It is essential to begin with the needs and with plans that will care adequately for the needs. At the same time, money, of course, is essential. There must be careful planning in connection with the financing of any church-building project. With the problem of plan layout properly solved, and an adequate, systematic presentation of these plans to all possible givers, it is possible for almost any church to finance the building that is needed.

(4) **GIVE.** Emphasis needs to be placed, in any financial campaign, upon individual responsibility, and the necessity for each member and friend of the church to give sacrificially, regardless of what others may do or may not do. Oftentimes, considerable amounts of money may be obtained through the Sunday school and the various other organizations within the church. In this way, the sense of individual responsibility and opportunity is strengthened and reinforced. In one Sunday school, the children made a contribution to the building project that totaled nine thousand dollars, each of them giving \$10.00 a year for three years, the total of three hundred thirty-dollar gifts amounting to the \$9,000.00. Most of these gifts from children, no doubt, would have gone to soda fountains and picture-show houses, if they had not gone into "God's House."

(5) **BOOST.** It is not always those who give most who help most, in the financing of a building project. It is those who believe that it can be done, who are willing to try, who voice their optimism, and who are sincere "boosters" for the project. They may give only comparatively small amounts, but that which they do give becomes big in its importance in contributing to the success of the enterprise.

(6) **FAITH.** Back of all financing for a proposed church building, there needs to be a sense of need and the faith that the need can be met. The confidence of those who have faith in the project will be contagious, and will become an important factor in success. Those who have little faith, usually, contribute little to the actual realization of any church-building undertaking.

(7) **PRAY.** "Ask, and it shall be given you." A building project should begin with prayer, and should be consummated with prayer. If we would build God's House, surely we must consult Him about it, and must ask Him to give it to us.

**DOES YOUR CHURCH NEED** to spend money on building and equipment? If so, you can get a more adequate result, and at a saving in costs, by asking Dr. Tralle to talk over your problem with you.

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## The Value of the Parish Paper

by D. M. Potter\*

This is the first issue of the Oak Ridge Messenger. After you read it, I am deeply concerned as to what you think of it. Does it accomplish anything? Does it have a place in Oak Ridge? Is there anything in it you dislike? Have you any suggestions to improve it? Shall we discontinue it?

There are several reasons why we feel that this paper is a worth-while project and hope that we might continue it. In the first place, it serves as a medium for getting announcements into every home. It has long been a problem to know how to reach every home to inform its members of a party, dinner, or an entertainment. A sign in front of the parish house reaches only a small minority of the community. Word of mouth (fast as it travels even in Oak Ridge) still leaves many of the most important announcements left unsaid (while some less significant things are said over and over again). Some have few social contacts and are without a telephone. At least to them, it would have its news value. It would present the same story to every one!

But there are other reasons as well. It presents an opportunity for the young people, and the adults, too, who are willing to take advantage of it, an opportunity to collect news and write it. This is, mainly speaking, a young people's paper. It is local in its interest, in its method, in its point of view and in its sympathy. Outside the community it should be of little interest; inside, it should be one of the centers of interest. It is not to be tightly closed within the church, but rather a community project with the desires of the community at heart.

Finally, it has an important religious value. It is impossible for any minister to visit every home in the community every week. Our statistics show us, too, that everyone in the community does not come to church every week. Because it is the general rule that neither of these ideals are achieved, it seems that we should strive to use some other way along with them to meet some of the spiritual needs within our community. And it is because this newspaper reaches more people more regularly than the church or the minister, that it is the way we chose. Perhaps it is expecting too

much to hope that each edition will move every reader to a new religious experience, but it might do so for one or two. God knows that there is little enough religious thinking, and little enough religious news in most of our homes now.

And what is it worth? Approximately four cents a copy is a very small investment, it seems to me, and I am wholly ready and willing to give my service and effort to continue the paper if it is your desire. Is it? Please let us know soon with your subscriptions so that we may decrease spaces that are now used for advertising, and increase our columns of local news.

Thank you!

### She May Serve Community

(From page 47)

compelling conscience. Her conscience told her not to steal, not to be dishonest not to do wrong. But her conscience told her more. It told her to go out and do something, to render a worth-while service. I believe that every minister's wife has a unique responsibility; that she can find a useful place to serve which will aid not only the community but herself as well; and that if she is a truly Christian woman she will have a compelling conscience.

### WHAT THE WORLD NEEDS

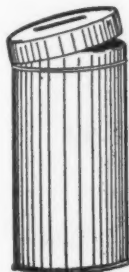
Perhaps the one great need of the world today is for generous and big-hearted spirits. America needs great-hearts more than it needs political schemers, more than successful business men, more than intellectual giants. It needs lovers of humanity. If we have learned anything from the depression it is that Jesus was right when he said, "If anyone would be great among you let him be your servant." Who is the best doctor in your town? Who is the best lawyer? Who is the best preacher? Isn't he the one whom you have learned to know as the one who shares most generously? We have plenty of persons of talent in this world of ours, but what we need is persons of greatheartedness and character. From *Good News for Bad Times* by Frederick Keller Stamm; Harper & Brothers.

\*This article is an editorial which appeared in Mr. Potter's parish paper, "The Oak Ridge Messenger," of Oak Ridge, New Jersey.

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## "Bible Oddities"

By Charley Grant

Where did a king break up images and cut down trees? 2 Kings 18:4.

\* \* \*

Who cut the gold trimming off the doors and pillars of the temple? 2 Kings 18:16.

\* \* \*

What king asked a man to take his life? 1 Chronicles 10:4.

\* \* \*

When did a man commit suicide because he saw another man do it? 1 Chronicles 10:5.

\* \* \*

What man fired his own mother from being queen? 1 Kings 15:13.

\* \* \*

What preacher was fed by the birds? 1 Kings 17:6.

\* \* \*

Where were 70,000 men all stricken with a pestilence? 2 Samuel 24:15.

\* \* \*

What king kept ten women as prisoners until they all died? 2 Samuel 20:3.

\* \* \*

What man killed 300 soldiers with a spear? 2 Samuel 23:18.

\* \* \*

Where did the Lord send the lions among the people? 2 Kings 17:25.

\* \* \*

Who went to heaven in a whirlwind? 2 Kings 2:11.

\* \* \*

Who took a king's crown weight off his head? 2 Samuel 12:30.

\* \* \*

What father had fifteen sons? 2 Samuel 9:10.

\* \* \*

Where did a group of Christians and the devil all come together for the same purpose? Job 2:1.

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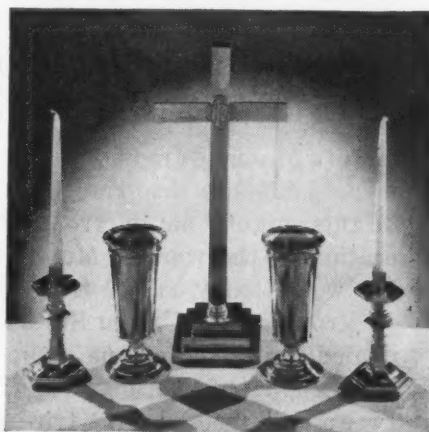
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MASSACHUSETTS



What Bible man was said to really be perfect? Job 1:1.

\* \* \*

Where did a woman have a fat calf right in her house? 1 Samuel 28:24.

\* \* \*

Where did 400 men escape by riding on camels? 1 Samuel 30:17.

\* \* \*

What man asked if he was a dog's head? 2 Samuel 3:8.

\* \* \*

What man died like a fool? 2 Samuel 3:33.

\* \* \*

Where did a shadow point in the wrong direction? 2 Kings 20:11.

\* \* \*

Where did a king throw powder on the children's graves? 2 Kings 23:6.

\* \* \*

What man took bones from a grave and burned them? 2 Kings 23:16.

\* \* \*

Where was a dead man carried in a chariot? 2 Kings 23:30.

\* \* \*

When was a king's head fastened inside a temple? 1 Chronicles 10:10.

\* \* \*

Where did a man have a dirty head and torn clothing? 2 Samuel 1:2.

## LOCAL LEADERSHIP IS IMPORTANT

LOCAL church leadership is important and no one can come from the outside to do its work. But an informed professional church consultant can do a great deal to give inspiration and guidance to local leadership.

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Dr. William H. Leach, editor of *Church Management*, will be available after January 15 for several additional conferences. Address him care of

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## FUND RAISING CAMPAIGNS

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## Editorials

(From page 7)

"If a man desire to be first the same shall be the servant of all."

"Seek ye first the kingdom of God and its righteousness."

"If any man will come after me let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it and whosoever will lose his life for my sake shall find it."

Hunt as one may he will not find in the New Testament any justification for the idea that the end of an individual or a nation is to withdraw itself from the rest of the world and delight in its own security. Isolationism of state or individual is un-Christian.

America should thank God for the opportunities of world service now offered her. Of course she has not always accepted them in the past. Tragic as was the World War the picture of armies moving to defeat the German menace is more inspiring than the withdrawal of this mighty nation from the proposed federation of the world. Much of the trouble of the world today can be traced to the isolationist group in the United States Congress which denied to our nation the right to leadership in the League of Nations. The taunts of this group as a feeble league tried to grapple problems too great for it represents the lowest point in statesmanship in the entire history of our land. Had we done our part what a different world we might have today.

Again responsibility comes to America. It is a serious and heavy one. It places burdens upon our leaders which they find difficult to bear. It plays with our prejudices and our emotions. Physical instincts rebel against pain and war. Personal security clamors for isolation. Christian idealism and brotherhood urge a nation to take its part in the world of today.

### COMMEND ROOSEVELT ON RELIGIOUS FREEDOM

Boston—Declaring that the constitutional pledge of religious freedom in Soviet Russia "is of good augury for the future," twenty-eight clergymen of Protestant and Jewish faiths in Greater Boston issued a statement commending President Roosevelt for calling attention to the fact that "religious freedom, comparable to our own," is pledged by the Soviet constitution.

"It is now urged by some that the Soviet Union has failed in years past to make this constitutional provision fully effective," the statement said. "However, at this moment of history

it is both unprofitable and divisive to contend among ourselves concerning past failures to realize those freedoms for which we stand in theory and for which we now fight.

"All countries, in various ways, would come under backward-looking indictments. But those who fight the present war against Nazi tyranny must keep their eyes turned towards the post-war world.

"When the danger of complete human slavery shall have been banished, we may entertain a good hope that all peoples who have won a victory in the name of human rights may realize more fully than ever before a practical

The present conflict will probably decide what ideas will control the world for the next hundred years. Shall it be totalitarianism or democracy? Freedom or slavery? Paganism or Christianity?

America must not fail when the world calls for leadership.

Instead, thank God for the responsibility.

## Roman Catholic Is Not a Wealthy Church

MANY Protestants suffer from a delusion regarding the wealth of Roman Catholicism. They see the great churches and read and hear of bingo parties, lotteries, and other fund raising devices. The result is that they think of this church as receiving enormous amounts in gifts and contributions. In fact the giving of Roman Catholics, per capita, is less than that of most Protestant churches.

The 1938 federal census of religious bodies gives the Roman Catholic church a total of 19,914,937 members. Of this number 12,316,771 are over twelve years of age. The total annual receipts reported from the 18,409 churches is \$139,073,358. Eliminating the members under thirteen years of age the per capita giving of the members thirteen years or more is but \$11.21 per member.

When this is compared with the per capita giving of the Presbyterians of the U. S. A. which is \$21.66 per member or the Nazarene's of \$30.89 it does not look as if the Roman church has a monopoly on money raising plans. It is just about equal with the giving of the Methodists which is \$11.38 per member.

From these figures one can hardly argue that our Protestant churches would be wise to drop their every member pledges in favor of more bizarre methods of raising money.

social expression of those principles of freedom to which they now give allegiance.

"The Soviet constitution supplies a basis for future religious freedom under a national constitutional pledge. This is well worth the support of all free people."

Among the signers were: Everett Moore Baker, executive vice president, American Unitarian Association; Angus Dun, dean, Episcopal Theological School, Cambridge; L. O. Hartman, editor of Zion's Herald; Rabbi Herman H. Rubenovitz, president, Rabbinical Association of Greater Boston; and Russell Henry Stafford, Old South Church.

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